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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

AT the beginning of the Life of the poet Cowper, by Mr. Hayley, (2d ed.), mention is made, among others of his ancestors, of a Scottish William Cowper, Bishop of Galloway. Some little account of him, from Fuller's *Abel Redivivus*, is there given. But it may, perhaps, be not uninteresting to your readers, to see a larger memoir of him in the Christian Observer: I have therefore, with some trifling alterations, transcribed the following out of an old book, but not, I believe, a very scarce one, "*The Marrow of Ecclesiastical History*, by Samuel Clark, Pastor of Bennet Fink, London. 3d edition, 1675;" to which I have taken the liberty of subjoining a few remarks.

" WILLIAM COWPER was born at Edinburgh, in November 1565; and at eight years old was sent by his father to Dunbar school, where, in four years, he learned the whole course of grammar, and profited above his equals. Even at that early age did he begin to shew symptoms of genuine piety. Many times, when he was in the school, he used to lift up his heart unto God, begging of him knowledge and understanding; and always, as he went to church, he sent up this ejaculation to heaven: 'Lord, bow mine ear, that I may hear thy word!' At his entry into his thirteenth year, his father sent for him home to Edinburgh; and soon after he went to St. Andrew's, where he continued to his sixteenth year in the study of

CHRIST. OBS. No. 87.

philosophy, but made no great progress therein, the religious bent of his mind rather inclining him to a careful hearing and penning of sermons, and other theological lectures. During his abode at St. Andrew's, Satan, working upon corrupt nature, often sought to entrap him in his snares; but, as himself testifies, the Lord in mercy forgave the vanities and ignorances of his youth, and preserved him from such falls as might have made him a shame to the saints, and the reproach of his enemies.

" At the age of sixteen years he returned to his parents at Edinburgh, who proposed to him sundry courses of life. But his heart was still inclined to the study of the holy Scriptures: whereupon he resolved to go into England; and the Lord provided him a place at Hoddesdon, 18 miles from London, just when he had spent all the money which he brought out of Scotland. Here he was employed by one Master Guthrie, a Scotchman, to assist him in teaching a school. He remained in this place three quarters of a year, and then, having occasion to go to London, he was unexpectedly called to the service of Master Hugh Broughton, with whom he continued a year and a half, and daily exercised himself in the study of divinity.

" When nineteen years old, he again returned to Edinburgh, where he lived with his elder brother, then one of the ministers in that city, who much furthered him in his former studies. And at last he was required to give a proof of his gifts privately, which he did in the New

Church, before Master Robert Pont, and Master Robert Rolloch, and some others, by whom he was commanded to preach in public also.

" Being twenty years old, he was sent, by the authority of the general assembly, which was then met at Edinburgh, to be pastor of Bothkenner, in Stirlingshire. But when he came thither, he found in the church (besides ruinous walls) neither roof, nor doors, nor pulpit, nor seats, nor windows; yet it pleased God to give such a blessing to his ministry, that within half a year, the parishioners, of their own accord, built and adorned the church in as good quality as any round about it.

" There he continued seven or eight years, yet subject to great bodily infirmities, by reason of the wetness of the soil, and moistness of the air; and during that time, he experienced much distress and terror of mind, and inward temptation, so that his life was almost wasted with heaviness; yet thereby he learned to know more and more of the grace of Christ.

" About that time there was a general assembly of the Church at Perth, to which the people of that town applied, desiring that a minister might be sent unto them. Whereupon the assembly appointed Master Cowper for that place, and accordingly wrote to him by Master Patrick Simpson; who, coming to Stirling, delivered to him the letters from the assembly, and those from the town, containing his calling to the work of the ministry in that place. And so, shortly after, the town sent their commissioners to transport him and his family thither.

" In that place he continued, doing the work of the Lord for nineteen years together; where he was a comfort to the best, and a wound to the worse sort. Besides the Sabbath-days, he chose thrice a week to convene the people together in the evenings, (viz. on Wednesdays, Fridays, and Saturdays,) for a pre-

paration to the Sabbath; upon which days they had no preaching in the morning. Concerning which meetings, himself writes: 'That it would have done a Christian's heart good to have seen those glorious and joyful assemblies, to have heard the zealous cryings to God amongst that people, with sighings, and tears, and melting hearts, and mourning eyes.' And concerning himself, he saith; 'My witness is in heaven, that the love of Jesus and his people made continual preaching my pleasure, and I had no such joy as in doing his work.' And, besides that, he preached five times a week; he penned also whatsoever he preached; many of which holy and godly sermons are extant in print.

" All the time of his abode there, except some little intermissions and breathing times, the Lord still exercised him with inward temptation, and great variety of spiritual combats; the end of all which, through God's mercy, was joy unspeakable, as himself testifies. 'Yea once,' saith he, 'in greatest extremity of horror and anguish of spirit, when I had utterly given over, and looked for nothing but confusion, suddenly there did shine, in the very twinkling of an eye, the bright and lightsome countenance of God, proclaiming peace, and confirming it with invincible reasons. O what a change was there in a moment! The silly soul, that was even now at the brink of the pit, looking for nothing but to be swallowed up, was instantly raised up to heaven to have fellowship with God in Christ Jesus; and from this day forward my soul was never troubled with such extremity of terrors.—There found I the power of religion, the certainty of the word; there was I touched with such a lively sense of a Divinity, and power of a Godhead, in mercy reconciled with man, and with me, in Christ, as I trust my soul shall never forget. Glory, glory, glory be to the joyful Deliverer of my soul out of all adversities, for ever!'

" In the midst of these wrestlings with God, he wanted not combats with wicked men also; but the greatness of his inward conflicts made him lightly regard all their outward contradictions. It was no marvel to see Satan stir up his wicked instruments to molest one, who professed himself a disquieter of him and his kingdom. Yet this much supported him, that he never had a controversy with any of them but for their sins; and, the Lord assisting him, the power of the word did so beat down their pride, that they were all of them at last brought to an acknowledgment of their evil ways.

" But at length, by little and little, the zeal and love of most of that people did fall away; so that his last conflict was, not with the profane, but with the more religious part of his congregation. These men were stuffed with such pride, self-conceit, disdain, and intolerable contempt, that thereby they were carried further from their duty than any of the former; and they, which should have been his greatest comfort, were his greatest cross.

" Presently hereupon God called him to the government of the churches in Galloway, in the southwest parts of the kingdom, being chosen by the assembly, and presented by the king thereunto. This was done without his privity, or ambitious seeking after it: yea, he was so far from it, that eighteen weeks passed between the king's presentation and his acceptance of the bishopric*. In that place he was

* Bishop Cowper was an Episcopalian on principle. "I esteem episcopacy," he says in one place, "a lawful, ancient, and necessary government. I see not, nor have read, of any church that wanted it before our time. Only the abuses of it by pride, tyranny, and idleness, have brought it in dislike. From these evils I pray the Lord preserve his servants, that now are or hereafter shall be called to those places. But there is no reason why a thing good in itself should be condemned or rejected for the evil of abuse; for so no good thing at all should be retained in the church."

very careful to advance the Gospel, and to adorn his ministry. Concerning the frame of his spirit, thus he writes: "My soul is always in my hand, ready to be offered to my God. Where, or what kind of death God hath prepared for me, I know not; but sure I am, there can no evil death befall him that lives in Christ, nor sudden death to a Christian pilgrim, who, with Job, waits every hour for his change. Yea, many a day have I sought it with tears; not out of impatience, distrust, or perturbation, but because I am weary of sin, and fearful to fall into it."

" This faithful servant of God, who had always been faithful and painful in his ministry, when sickness grew daily upon him was no ways deficient in the duty of his ordinary preaching; taking great pains also to perfect his work upon the Revelation, which he desired greatly to finish before his death. His infirmity increasing, he was compelled to keep home; yet, as his weakness permitted, he applied himself to revise his writings, and to dispose of his worldly estate, that he might be ready for his passage, which every day he expected. And some ten days before his decease, he manifested to his friends what great contentment he had in his approaching death.

" Many repaired to him in his sickness, whom he entertained with most holy and divine conferences, expressing a great willingness to exchange this life for a better; and at last, feeling his strength and spirits to decay, (after he had conceived a most heavenly prayer in the company of those that were by) he desired to go to bed; where, having devoutly commended himself unto Almighty God, he took some quiet rest. After which time he spake not many words, his speech failing, though his memory and understanding were still perfect. And so, about seven o'clock at night, he rendered his soul to God in a most quiet and

peaceable manner, Anno Christi 1619."

A few brief remarks will close this article.

1. On turning to the account given of Cowper the Poet, in your work for 1805, p. 465, I was much struck with the resemblance, in some particulars, between him and the subject of the present memoir. Not only are the letters and other writings of the Bishop superior to the age in which he lived, but we find him endued with the morbid sensibility of his descendant, his proneness to mental depression, and his susceptibility of religious joy; at one time agitated by terrifying apprehensions respecting the future, at another rapturously exulting in the hopes and consolations of the Gospel. This state of feeling, which affords some solution of the peculiarities in the religious experience both of the bard and of his pious progenitor, is certainly far less desirable than that sunshine of the soul, that even, tranquil, and serene temper of mind, that "peace of God which passeth all understanding," which may be considered as more properly characterizing the Christian. And yet how infinitely is such a state, with all its gloom, despondency, and terror, even supposing it to be illumined by no alternations of peace, and hope, and joy, to be preferred before a state of religious indifference! The one indicates disease indeed, but the other the torpor of death. The sorrows of the one may be acute, but they terminate at the latest in the grave, and joy, everlasting joy, succeeds: the sorrows of the other commence at the same point, and run parallel with eternity.

2. The account which is given of the good Bishop's pastoral labours, while at Perth, as well as of the painful disappointments he experienced with respect to their final effects, is calculated to suggest to ministers an useful caution. The cultivation of a devotional spirit is indispensably necessary to the pro-

gress, and even to the preservation, of the Christian life: yet, whenever devotional exercises come to be made, as they too often are, not only by mere formalists, but by those who affect a superior degree of spirituality, the whole, or nearly the whole, of religion, instead of being considered as preparatory to farther services;—when, losing sight of their end, they are used for the sake of the emotions and enjoyments with which they are themselves attended, instead of being employed as the means of filling the heart with all holy and benevolent affections, of subjugating every selfish, worldly, and carnal propensity to the dominion of Christian principle, and of rousing the soul to active and persevering exertion in the service of God;—there is great danger lest we should either contract a degree of susceptibility inconsistent with the ordinary occupations of life; or, as is much more commonly the case, become perfectly insensible to the impressions of religious fear or hope. Indeed, the occurrence of this last-mentioned effect is so frequent, as to have led, in certain circles, to the adoption of a very significant phrase to express its nature: persons of this description are said to be "Gospel-hardened." I by no means take it upon me to affirm that this was precisely the case with the Bishop's congregation at Perth. At the same time, the rapid succession of public meetings for religious worship (no less than eight occurring in the course of the week) must have interfered with other duties; and the extraordinary degree of excitement which appears to have attended them, could hardly fail to be followed, in the long run, by injurious consequences. Accordingly we find, that "at length, by little and little, the zeal and love of most of that people did fall away *."

* A result something like this is thought to have been experienced in the place where Cowper the poet passed the greater part of his life: the causes which led to it were probably not very dissimilar. See *Christ. Obs.* for 1805, p. 163.

3. Undoubtedly it is the tendency of man to degenerate, even under the most favourable circumstances. Offences come, divisions take place, Christian charity languishes, Christian zeal decays, the power of religion evaporates, the form only remains. Still it is an inquiry of the highest moment, what course of proceeding is calculated to accelerate this degeneracy; and whether any measures can be pursued, which the Holy Spirit will be likely to bless, for retarding, perhaps preventing, its downward progress. On this important discussion, I feel myself unqualified to enter at large. There is, however, a passage in Bishop Buller's admirable work on the Analogy of Religion, natural and revealed, to which I would direct the attention of your clerical readers, because it appears to me to have a direct bearing on this subject, and to contain most profound and accurate views of human nature. The passage to which I allude is the 2d section of the 5th chapter of the first part. I will at present extract only a few sentences, which relate more immediately to the point I have been considering, or rather to one which is strictly analogous. "Habits of the mind," observes the Bishop, "are produced by the exertion of inward practical principles, i. e. by carrying them into act, or acting upon them. Nor can those habits be formed by any external course of action, otherwise than as it proceeds from these principles," &c. "But going over the theory of virtue in one's thoughts, talking well, and drawing fine pictures of it; this is so far from necessarily or certainly conducing to form an habit of it in him who thus employs himself, that it may harden the mind to a contrary course, and render it gradually more insensible; i. e. form an habit of insensibility to all moral considerations. For, from our very faculty of habits, passive impressions, by being repeated, grow weaker; thoughts, by often passing through the mind, are felt less sensibly."

4. The drift of these remarks, I hope, will not be misconceived. My object is not to repress devotional feelings, or to restrain devotional exercises, but to regulate them; not to damp the sacred fire of religion, but to prevent its unprofitable dissipation. The soul which feels not powerfully the workings of religious affection, has great cause to suspect its safety. But then, let it be remembered, that religious emotion which leads to no practical effect; which, though it stirs the affections, does not produce either the anxious correction of what is wrong, nor the earnest pursuit of what is right; is a perilous misapplication of the grace of God. To such a case may be applied that awful saying of our Lord, "From him that hath not shall be taken even that which he hath." The Christian's constant aim and endeavour ought to be, to employ the motives and excitements which religious exercises and religious ordinances furnish to the mind, in cultivating habits of purity, self-government, submission to God, zeal for his glory, dependence on his grace, holy exertion, and self-denying activity. By a steady adherence to such a course, through the blessing and grace of his Redeemer, if his emotions should become less lively, or his feelings more obtuse, the graces of the Christian character will nevertheless become more strongly marked and more firmly rooted in his soul, and "the fruits of righteousness" will be more abundant in his life.

C.

To the Editor of the *Christian Observer*.

In looking over the important dispute in your valuable publication respecting the use and meaning of the Hebrew word *אין*, I find, that, although your correspondent "J. S." has, in your Magazine for October 1807, referred to an article in *d'Herbelot's Bibliothèque*, yet it has never been inserted; I take the liber-

ty, therefore, of copying it, as it may be acceptable to your readers.

"HOU et HU. Ce mot Arabe a plusieurs significations, lesquelles s'entendront beaucoup mieux par le récit que l'on va faire, que par quelque explication littérale que l'on lui pût donner. Il y avoit parmi les Turcs en Natolie un de ces *Abdals* ou Extasiés, que l'on nommoit *Baba Bazarlu*, lequel se tenoit ordinairement enfermé dans sa cellule, et ne se servoit point d'autre livre que de sa muraille, sur laquelle il avoit fait écrire un seul mot de deux lettres, qui en occupoit toute surface, par la grosseur et par la grandeur de ses caracteres.

"Ce mot est *Hû*, que l'on prononce *Hou*, lequel étant quelquefois le pronom de la troisième personne, et quelquefois le verbe substantif, peut exprimer ce sens, *Il est*; de sorte que ce même mot devient aussi un des noms de Dieu, parce qu'il marque son essence, simple et absolue, et répond au nom que Dieu se donne à lui-même: *Je suis celui qui suis*, ou *qui est*.

"Les Musulmans, pour remarquer ceci en passant, mettent ordinairement ce mot au commencement de tous leurs ouvrages, et il se trouve en tête de tous les Réscrits, Passe-ports, et Lettres-patentes des Princes et des Gouverneurs Mahométans.

"Ceux qui font profession d'une vie plus retirée et plus religieuse, en font l'entretien de leur dévotion; ils le prononcent souvent dans leurs prières, et dans leurs élévations d'esprit: il y en a qui le répètent si souvent, et avec tant de force, en criant, sans intermission, *hou, hou, hou*, qu'à la fin ils s'étourdissent, et tombent souvent dans des syncope, qu'ils appellent extases.

"Quelques gens d'esprit étant venus un jour visiter *Bazarlu*, lui dirent en raillant: 'Ce grand *Hou* qui est écrit dans votre cellule ne peut plus se rapporter à aucun nom, ni à aucun verbe, tant il est grand;' car il faut remarquer, que ce pronom est souvent relatif,

et s'attache à la fin des noms, ou des verbes, ce qui lui donne le nom d'*affixe*; 'Et il faudroit,' lui dirent-ils, 'que la parole où il seroit attaché, fût couchée dans un espace démesuré, si l'on vouloit y garder quelque proportion.'

"*Bazarlu*, qui ne manquoit pas d'esprit, leur répondit, faisant allusion au nom de Dieu que ce pronom signifie: 'Mes amis, sachez que ce mot ne se rapporte à aucun autre, et que tous les autres se rapportent à lui;' et leur expliqua sa pensée par ces vers en langue Turquesque:

"La grandeur du Palais répond à la puissance de celui qui l'habite; de même que chaque nid est proportionné à son oiseau."

"Ne pensez pas non plus que les hommes se gouvernent, qu'ils soient emportés, comme l'on dit ordinairement, par le temps; car c'est le temps qui s'accommode aux hommes, qui disposent de lui comme étant fait pour eux."

Permit me also to add an extract from the "Originals" of the erudite Holloway, which, I apprehend, will not be uninteresting to those of your learned correspondents who have engaged in the above controversy.

"*הוּ, Hû itself*," says he, "may be reckoned among the *Divine Names*.....In opposition to the abominable accounts of the Heathen's *first and chief Cause*, or God, *Jehovah Elahim*, did (I say) call himself *eminently, singularly, and incomparably הוּ, Jah, the Essence*; and *הוּ, Hû, he, or that very*,—not *First or Chief*,—but *only---Essence*: and therewith, as such, asserted, or claimed to himself, all wisdom, knowledge, and power of acting, with spontaneous demonstration of his Divinity and all-sovereign rule, both *here and there, both now and then, at pleasure*."....."I need not cite examples from Scripture, to shew how often and how awfully God proclaimed himself by the *distinctive Name הוּ, Hû, He*; declaring that it

was *הוּא*, *He*, that made the worlds, and ruled them after his own will; that it was *He* who did exactly foreknow, and exactly foretel, events future; because *he* it was, and *he* alone, who for ever hath the times and the seasons in his own power; that *he* was the first, and *he* is the last; that before him was no God, neither after him should be any. And, all, by way of reclaim to the Heathens; who held a first God and his Sons, as generated by, and depending on, one another, by a chain of natural necessity. To which I may add, that other revelation of himself, every where wrought up with the former, viz. that though he was the first, yet would he still be something that he was not before ... *אֶהְיֶה אֲשֶׁר אֶהְיֶה*, *Ehjah Asher Ehjah*, Exod. iii. 14,—*I will be that which I will be*. With respect of which he also shewed to Moses his *Back*, or *After-Parts*, that is, what he was to suffer and perform in the *Flesh*, or *Humanity*. And therefore, as this *הוּא*, *Hû*, was the *Essence*, *אֵל* *El*, the second of the Divine Persons with the *λόγος*, *Word* or *Son* joint; (as St. John expressly tells us,—‘In the beginning was the *Word*, and the *Word* was with God’), so did our Lord, when he came in the *Flesh*, refer the people to his said *Style* in the Old Testament, declaring himself by the terms *Εγώ Εἰμι*, *I Am*: understanding with the verb of *Essence* (*Εἰμι*) the *Distinctive Pronoun* *Αὐτός*, *He*: I am *He*, i.e. I am the same, that was revealed in the Old Testament by the Name *הוּא*, *Hû*, *He*. And so St. Paul explains for us, *Ἰησοῦς Χριστός, ἦν, καὶ σήμερον ὁ αὐτός, καὶ εἰς τὴν Αἰῶνα*, *Jesus Christ, Yesterday, and To-Day that same He, and for ever*, Heb. xiii. 8. Confer chap. i. ver. 12, and Ps. cii. 27. Hereto refer the *Alpha* and *Omega*, the *First* and the *Last*, who *Was* and *Is*, and *Is to come*; the *Almighty*, Rev. i. 4, 8, 11, and chap. ii. ver. 8.....Accordingly, this has always been taken for a Name of *Christ*, whence in the Arabic ver-

sion, *هو* *Hu*, is once put for *אֵל*, *El*, the Irradiator, Ps. xcix. 2. And again for *שִׁלּוֹחַ*, *Shiloh*, i. e. *the Flesh in Union*, Gen. xlix. 10. Nay, I think, the Pronoun *Hû* is applied to *Christ*, in a far more eminent, than *pronominal* manner, from the beginning, Gen. iii. xv. where the promised Seed, *Christ*, is called by the *Distinctive Name* *Hû*, *He*. *He* shall bruise thy Head, and thou shalt bruise his heel. *This Seed* St. Paul again calls, *the God of Peace*, Rom. xvi. xx. *The God of Peace* shall bruise *Satan* under your feet shortly. For (Eph. ii. 14.), *He* (*Christ*) is our *Peace*, &c. Moreover, this appears to have been stolen, and abused, by the *Infidels*: for the *Arabians*, from this Hebrew root *הוּא*, *Hû*, have derived names for the *Air*, the *Æther*, which, while they were idolators, must, as among other Heathens, have been their god *Jupiter*.—(Holloway’s Originals, Physical and Theological, vol. ii. pp. 95---99.)

Bury, 30th Dec. 1808.

J. T.

FAMILY SERMONS. No. III.

1 Peter i. 15. — *As he who hath called you is holy, so be ye holy in all manner of conversation.*

THERE is no subject which so much concerns us all, as religion; but there is perhaps none on which the opinions of men differ so widely; a strong proof that its true nature is but little understood. One man makes religion to consist chiefly in a certain course of religious experience; another, in a strong persuasion of the favour of God; a third, in being easily moved and affected by divine subjects. There are some who seem to have no other idea of religion, than that it is renouncing all self-righteousness, and casting themselves, as lost sinners, on the free grace of Christ. This one point forms the whole of their Gospel. There are others, the most opposite to these in the world, who,

when they think of religion, think only of their own works. Religion, with them, consists entirely in leading peaceable lives, being sober, never swearing, being good and kind neighbours, and now and then giving alms. They think highly of the goodness of their hearts, and thus have no doubt that their many good works, notwithstanding some trifling sins and failings, will secure them a place in heaven. There are, besides these, another set of men, who think they are religious, because they understand the doctrines of the Gospel, and can talk and dispute well about them. They are very quick in finding out when a man departs, but a hair's-breadth, from sound doctrine. They conclude, therefore, that they themselves are right. There is another, and, I fear, a very numerous class of men who can give no other account of their religion, than that they have been baptized in their infancy; that they read their Bible, say their prayers, go to church, and sometimes partake of the sacrament; and this, they think, is all that ought in reason to be expected of them.

All these things, however, put together, do not form a truly religious character. They are no more than either something that is like religion, or they are but *parts* of religion, or they are merely the *means* of being religious. In what, then, does true religion consist? I answer, in the words of my text, it is "to be holy in all manner of conversation, as he who hath called you is holy." We cannot, it is true, be as holy as our blessed Saviour; but, then, we must be partakers of his nature; we must be like him in temper and disposition; we must love the same things which he loved, and hate the same things which he hated; in short, we must be renewed in his likeness; or, as it is elsewhere expressed in Scripture, the same mind must be in us which was also in Christ Jesus. True religion, then, is being holy, as Christ is holy, and that at all times and in all

places, "in all manner of conversation." It is not being devout by fits and starts, but it is a course of life agreeing with the account given us in the Bible of the character of Christ. Who among us does not stand self-condemned at hearing this? Have we seriously determined, have we ever even seriously intended, to be holy in all manner of conversation, as Christ is holy? Have we placed before our eyes the perfections of God, as they have been displayed in the person of Jesus Christ; and have we heartily resolved, in the strength of Divine grace, to make it the aim and object of our lives to conform to that blessed pattern? Has this been the notion we have formed to ourselves of true religion? If not, whatever else may have been our object, we have been pursuing the shadow, instead of the substance; and while, perhaps, we have talked much about religion, and made many pretensions to it, we have not so much as rightly known wherein it consists. It is for the purpose of correcting so fatal a mistake, should it have been made by any here, as well as of explaining the nature of true religion, that, relying on the Divine assistance, I have chosen my present text,---"As he who hath called you is holy, so be ye holy in all manner of conversation." The subject, indeed, is too large for a single discourse; and the most I shall be able to do is, to draw an outline, which may assist us in the important business of examining our own spiritual state.

The root of all true holiness is faith. We must believe the account which, in his word, God has given of himself, and of the way of salvation. We must believe God to overrule all events by his providence, to be the source of all happiness and perfection, to be infinitely wise and powerful, good and just. We must believe that, while he is the rewarder of those who diligently seek him, he will in the end prove a consuming fire to every worker of iniquity. This belief of God's

purity, and of his hatred to sin, will lead us, when we compare our hearts and lives with the holy law of God, and come to understand, in some degree, the sinfulness of our natures, and the fearful extent of our transgressions, to feel our need of a Saviour; and will make Christ precious to our souls. Under the dread of God's anger, we shall welcome his offers of mercy, and derive peace and consolation from viewing Christ, as he is set forth in Scripture, as our Atonement, our Intercessor, our Strength, our Righteousness, our Guardian, and our Guide: and if we feel as we ought towards him in all those endearing relations, we shall most gladly receive him also as our Teacher and our Example, and submit to him as our Lord and Ruler. Thus, whatever Christ commands we shall have delight in obeying; and feeling that of ourselves we should be unequal to the task, and that it is only through Christ strengthening our weakness that we can perform it, we shall pray earnestly for that aid, which he has graciously promised to those who apply to him for it, firmly relying on his power and his grace.

This, then, is that faith which is wrought in the heart by the Spirit of God, which is the root of all true holiness, and which indeed is proved to be a right and saving faith only by its producing the fruits of holiness. Let no one then flatter himself that he is a true believer in Christ, if he have not this proof to shew. "Faith without works is dead." "Every tree that beareth not good fruit shall be hewn down, and cast into the fire." The command is not only that we should believe, but, that, as "He which hath called us is holy, so should we be holy in all manner of conversation."

To prevent any mistake with respect to the true nature of holiness, God has given us in Christ Jesus a perfect pattern to copy from. He hath shewn us his own likeness in

the flesh. He hath given us his Son, the brightness of his own glory, and the express image of his person, that beholding in him, as in a glass, the glory of God, we might be changed into the same image. And that the example might be complete, Jesus was in all points tempted as we are, and was also exposed to the severest sufferings that were ever endured by man. Let us then consider the leading features in the character of Christ, and we shall at once see what we ought to be.

The first thing we shall observe in Christ is *love to his heavenly Father*, and *devotedness of heart to him*. "I and my Father are one." What a strong expression!—linked by bands which cannot be broken. And again, "It is my meat and my drink to do the will of him that sent me." Observe, too, how frequent he was in his retirements, and what delight he took in communion with his heavenly Father. Such also was his love, that he was as ready to undergo the severest hardships to promote the glory of God, as he was to do his will in easier cases. Consider his patience and resignation during a life of unexampled suffering; consider him in that trying hour of anguish which he passed in the Garden of Gethsemane; and view him, lastly, led as a lamb to the slaughter, yet opening not his mouth; and you will see the real and proper effects of love to God wonderfully displayed.

Have we then in our hearts this divine principle of love to God, which makes us one with him; which makes it as our meat and drink to do our Father's will; which makes us place our chief joy in communion with him, in contemplating his perfections, and in breathing and striving after a nearer likeness to him? Have we this holy love, which leads us to drink cheerfully of whatever cup God may put into our hands; which leads us to make his will ours, and not even to count our lives dear, if we can but shew

forth our love to him; if we can but glorify him on earth, and secure a happy meeting with him in heaven?

But perhaps it has never been our aim and intention thus to place our love on God; perhaps we have never even seriously thought of this as our duty. We cannot forget, however, that we are commanded to love God with our whole hearts; and this is all that I have stated to be necessary. "Give me thy heart," says God. Our love is what he requires of us: it is all he requires; and he will be content with nothing less. And who can be so worthy of our love? Love is the noblest affection of the heart: surely then it ought to be our main care to bestow it well. To how many evils are those exposed who permit any worldly object whatever to hold the first place in their hearts! evils from which those only are free who place their supreme love on God. God is always the same; he can never change; he can never disappoint us. If we give him our love, we are always sure of being beloved in return; for, in truth, if we love him, it is because he first loved us. He is able also to gratify all our wishes. Besides, he is always present with us; and if we truly love him, nothing shall be able to separate us from him, or his love. Even the day of our death shall only be the day of our more complete union, when that full enjoyment of God shall begin, which shall continue to all eternity.

I dwell more on this point, because the effect of this love, if we have it, must be a growing likeness to God. If we truly love a fellow-creature, we are always desirous of pleasing that person, and of becoming more worthy of his love. Thus also will it be if we love God. We shall strive to be more and more like him, we shall labour to be holy as He is holy.

Another branch of our Saviour's character, was *love to man*. This indeed flows naturally from the love of God: for when we love any

person on earth, we naturally transfer a part of our regard to those whom he loves, his wife, his children, his friends. Now God loves all men, he delights in their happiness, he has stamped on them his own image; and though that image be now greatly decayed, he still looks on them as his children, he still nourishes and supports them. If then the love of God be in us, we will shew it by love to our fellow-creatures; by earnest endeavours to promote their temporal, but especially their spiritual good; by rejoicing in their joy, and sharing in their grief; in short, by doing what we know Christ would do, were he in our place. Even when insulted or injured, we should feel no thought of revenge, but we should pray for those who have done us the wrong: we should seek to overcome their evil with our good, and to enjoy the noble satisfaction of pitying and relieving them when in distress. Thus acting, we should be indeed the children of our heavenly Father: and thus *must* we act before we can be holy as Christ is holy.

As it would be impossible to treat at equal length of every branch of our Saviour's character, I will barely mention such points as his heavenly-mindedness in rising above the world; his courage in discharging every duty to which he was called; his moderation and temperance; his meekness and gentleness; his patience, not only under worldly sufferings, but also under the injuries, reproaches, and insults of wicked men. In all these respects we must be like Christ, if we would be holy as he is holy. There is one point, however, on which I must be more particular: I mean, our Saviour's *purity of soul*. And under this head I would include, not only freedom from sin and sinful passions, and especially from sensual desires, but indifference to worldly distinction or worldly wealth, a superiority to worldly cares, and a deadness to

worldly motives and temptations. Indeed, he who loves God supremely, will regard sensual pleasure, and the love of this world, and the cares of it, as among the chief enemies to his happiness. He will even rejoice, with St. Paul, in suffering the loss of all worldly things, if it gives him an opportunity of knowing that he loves God, and that he can say, from the very bottom of his heart, "thy will be done." Let us then in this, as in every other respect, have the same mind which was also in Christ. "He did no sin, neither was guile found in his mouth." "He was holy, harmless, undefiled, and separate from sinners." To the same mind are we called. Indeed, it was to bring us to this mind that Christ died. "He bare our sins in his own body on the tree, that we, being dead unto sin, should live unto righteousness." And it is only when thus dead to sin, when freed from its yoke, that we can have our fruit unto holiness.

Let us then, like Christ, behold with indifference all the greatness and glory of this world, while we labour for a heavenly crown. Let us keep ourselves unspotted from the world, as he did. Let us maintain a calm and unruffled temper under all worldly changes, under injury and reproach, in poverty, distress, and persecution; while we look not to the things which are seen and temporal, but to those which are unseen and eternal. "Let us cleanse ourselves from all filthiness of the flesh and spirit," from all intemperance and dishonesty, from every covetous desire, from every selfish and worldly passion, and thus "let us perfect holiness in the fear of God:" for "as he who hath called us is holy, so must we be holy in all manner of conversation."

When we are once brought to think thus of religion, we shall soon be made to feel a deep sense of our own weakness and insufficiency. All proud thoughts of ourselves will begin to die away, and give place

to more humbling views. *Humility* was a striking feature in the character of Christ; and it must form a feature no less striking in the character of every holy man. By *humility*, nothing more is meant than that we should have a just and true opinion of ourselves; for it is nothing but a false view of our real character, which can ever make us proud. The value of humility in our dealings with men, is best seen by considering the lamentable effects of pride. Pride is the parent of anger, and of all those wicked, violent, and aspiring passions which disturb the peace of families and of neighbourhoods, and which have made the world from the beginning a scene of misery and blood. From these unhappy passions the truly humble man is freed; and this is no small mercy. But the blessings of a humble temper are chiefly felt when we draw near to God, and apply through a Mediator to the throne of grace. It is then, when sinking into nothing before God, and giving all praise and glory, not to himself, but to God and the Lamb, that the Christian feels the truest happiness. "Take my yoke upon you," says our blessed Saviour, "and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

Thus have I endeavoured to shew you the *nature* of true holiness. I would now shortly notice *the chief means* which we are to use in order to attain this character; means, I need hardly say, which must be used in a humble dependence on the grace of Christ to render them effectual. These means appear to be, continual watchfulness; frequent self-examination; the exercise of self-denying habits, even with regard to things in themselves not unlawful; frequent meditation on the goodness and love of God, and the excellency of his nature; thinking of all men as the children of God, and as entitled to our kindest offices; viewing ourselves as candidates for the joys of heaven, and as strangers

and pilgrims on earth; reflecting much on the tenor of our past lives, and of those sins which cleave to us, and comparing ourselves with the law of God and the character of Jesus Christ; intense and frequent meditation on God's chief mercy in Christ, and the wonderful plan of our redemption by him; and, lastly, constant application to the blood of sprinkling, which alone cleanseth from sin, and unceasing prayer to the Father of our spirits, that he would justify us freely by his grace, and by his Spirit would sanctify us daily more and more, till we are made meet for the inheritance of the saints in glory.

And let us remember, that the attainment of the holiness I have been describing is not a matter of indifference, but our chief concern, nay, our very life. God hath commanded us to be holy as he is holy—in other words, to place Christ Jesus before our eyes, and to act in all things as we are assured Christ would have acted had he been in our place. Let no one imagine that he may safely neglect this command. No: God will not fail to vindicate the honour of his Gospel, if we fail to obey its injunctions. He expressly assures us, “that without holiness no man shall see the Lord;” and we know that there is no middle state between banishment from the presence of God in heaven, and eternal misery in hell.

I would caution you, however, against supposing, that it is your own holiness which can procure for you the favour of God, or the enjoyment of heaven. Jesus Christ alone is the source, the procuring cause, of every blessing you enjoy, or can hope for. That grace, whereby alone you can be renewed in his image, is in an especial manner his gift. To make you holy, was the very end he had in view, when he quitted the bosom of his Father, and came down from heaven. It was to *redeem* you, indeed, that he shed his blood: but even your redemption was only preparatory to

his purifying you unto himself, to his making you holy as he is holy. The sanctification of our corrupt nature is altogether the work of his blessed Spirit; and the reward, which awaits those who are sanctified, is but a continuance of the same free and undeserved mercy.

But to return: the holiness which I have been describing, is above all other things needful. It is the only sure proof we can have, that we are the children of God in Christ Jesus. All other proofs, of whatever kind, may deceive us: but if we have this one, if we have the mind which was in Christ, if we be made holy as he is holy, our salvation is sure. This, then, is the only undoubted evidence we can have of our being in a safe state; namely, that our hearts are tending heavenward; that our communion is with the Father and the Son, through the Spirit; that we live by faith in Christ and his promises; that, being born of the Spirit, we no longer mind the things of the flesh, but “follow peace with all men, and holiness, without which no man shall see the Lord.”

Let me then exhort you, who call yourselves by the name of Christ, to shew that your faith is not dead, nor your hope delusive, by being holy in all manner of conversation, as he who hath called you is holy. Say not in your hearts, “it is too high, I cannot attain unto it; and therefore I will not aim at it.” Surely you will allow, that it is your duty to give God your hearts, and to intend to please him in every thing you do: surely you will allow that it is your duty to place your trust and dependence on Christ alone for salvation, and earnestly to seek the aids of his Spirit. If you do, you allow all that I require of you. Vain, indeed, would be the hope of attaining at once to that pitch of holiness which I have set before you: but the question is not so much, whether we have already attained it, as whether we are obeying the Divine command in labouring to at-

tain it; whether we breathe after it, as our highest happiness; and whether, not content with any thing short of it, we are using all those helps, in order to attain it, which God has put in our power. While we do so, God will increase and establish in our souls the work of his grace; he will perfect what is wanting in us; he will reform what is amiss; and he will carry on in us the work of sanctification till the day of Christ.

Once more, let me press upon you the injunction in the text: "Be ye holy as Christ is holy;" and to this end be instant in prayer to the Father of your spirits, that he would work in you to will and to do according to his good pleasure, and that he would pour down upon you his Holy Spirit, whose office it is thus to sanctify you. Look also to your crucified Redeemer, that beholding in him, as in a glass, the glory of the Lord, you may be changed into the same image, from glory to glory, as by the Spirit of the Lord. Give yourselves up to him, and be in his hands as clay in the hands of the potter. Then, through him strengthening you, shall you be enabled to do all things, to overcome every hindrance, and to vanquish every enemy; in short, "to be holy in all manner of conversation, as he who hath called you is holy."

Now to the King eternal, immortal, and invisible, the only wise God our Saviour, be ascribed, as is most meet, all honour, and glory, and praise, and power, now and ever. Amen.

To the Editor of the Christian Observer.
I was much pleased to notice, in your number for January, a letter calling the attention of your readers to the conversion of the Jews. The obligation that we, as Gentiles, are under to the Lord's ancient people, must be manifest. The great Law-giver was an Israelite; the prophets and the evangelists were Israelites; the great Apostle to the Gentiles was himself an Israelite; and, above all,

our blessed Lord and Saviour, Jesus Christ, was made of the seed of David according to the flesh. Whether we consider, therefore, the writers of those Scriptures which guide our feet into the way of peace, the first publishers of the salvation they contain, or him who is the sum and substance of that salvation, Jesus Christ, it is to the Jews we are indebted for all these blessings. Common gratitude, therefore, calls upon us to attempt some return for such inestimable favours. At the first publishing of the Gospel, our obligations were great: time has much increased the debt, by the benefits our ancestors and our still nearer friends have since received: but the whole remains unpaid. Not only have the Jews been the objects of the bitterest persecution of nominal Christians, but, except a few occasional prayers, no active exertions for their benefit have, till within these very few years, been made by any class of Christians whatever. With us, therefore, it remains to repay their kindnesses. Other motives may also prompt us to seek their conversion. We can have no prospect of a general extension of our Redeemer's kingdom, till the veil is taken from Israel; since it is the receiving of them that will be as life from the dead to the Gentiles. And their reception must be through us; for St. Paul says, Rom. xi. 31, "Even so have these also now not believed, that *through your mercy* they also may attain mercy." These considerations must make it gratifying to every serious mind, to see any proposal for attempting the restoring Israel's race. I would beg to suggest, for this desirable purpose, whether it might not be advisable that a day should be fixed throughout the kingdom, in which the clergy who are friends to this measure should call the attention of their congregations to the Jews, and excite them, by prayer and by active exertion, or pecuniary aid, to attempt their conversion: that, soon after this, a meeting should be call-

ed in London, to organize a society for the express purpose of converting the Jews. I think I know several ministers of our church who would gladly concur in any measure that might be thought advisable. I trust the good designs of Clericus may provoke many to emulation. May the Lord hasten the time when ungodliness shall be turned away from Jacob, when all impediments to their conversion shall be removed, and that encouraging prophecy of Micah receive its fulfilment! "I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel: I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise, by reason of the multitude of men. The breaker is come before them: they have broken up and have passed through the gate, and are gone out by it; and their King shall pass before them, and the Lord on the head of them." Micah, ii. 12.

H.

To the Editor of the Christian Observer.

You have before obliged me by the insertion of a few thoughts on Coughing at church, which I have ventured to consider in many instances as a mere habit, the cause of much inconvenience both to the preacher and congregation: there are, however, other and perhaps worse things to be observed at church, which I persuade myself you will also regard as deductions from the profit and delight of the more attentive worshippers, as well as indicative of the want of a sufficiently serious frame of mind in the offending party. The first of these evils which I shall mention, is the habit of late attendance upon public worship. It is too much to say, that they who can be content habitually not to be in church till after the service has commenced, have just conceptions neither of the nature of the worship in which they engage, nor of the proper object of their ado-

ration. In affairs of mere worldly business, we shall find the same persons scrupulously exact in their engagements; but here, as if a different course of conduct were justifiable between man and his Maker, it is thought a slight and pardonable fault, or rather no fault at all, to be found wanting in punctuality; although the same constant neglect of it, in the ordinary intercourse of life, would be considered as discreditable.—The evil of deviating in any degree from the appointed hour of attendance is sufficiently obvious; for where is it to stop? If one individual or family is to miss the Confession and Absolution, another has an equal right to neglect the Psalms; while others may with the same propriety find their way to their pews just in time for the second Lesson, or the Litany. Now what is this, but to make convenience the measure of duty? It cannot, therefore, be considered as a matter which is left to the discretion of individuals, at what time they or their families shall be found in the house of God. The hour of prayer is known; and all habitual invasions of it are manifestly wrong; for surely no considerations of a subordinate kind ought to divert us from an acknowledged duty.

There are two views in which I would consider the custom I am reprehending: the first is, the interruption which it gives both to ministers and people; the second, the evil it does to the individual. As far as the minister and congregation are concerned; let it be considered what are likely to be the feelings of a person who is reading a book even on some common subject aloud to a private circle, and who is incessantly interrupted by the entrance of fresh auditors opening and shutting the doors, moving chairs, and fixing themselves in their respective places. Let this, I say, be considered, and we shall have some idea, though perhaps an inadequate one, of the disturbance which a minister must experience from the interrup-

tion complained of, and which must be considered as materially affecting the congregation also. Must not every man allow, that the rattling of keys, the passage of persons through the aisles, the opening and shutting of pew doors, and of his own pew in particular, are exceedingly unfavourable to that quiet and abstraction of mind which are so essential to him while he is prostrate before his Maker in the solemn acts of confession, supplication, and praise? It is surely no matter of speculation, but a practical truth, that, in addition to the absolute loss sustained by the person who comes late to church, there is a partial one necessarily experienced by all within hearing; so that by such a practice a man is not only injuring himself, but perhaps a whole congregation; a consideration which may possibly induce some persons to think more seriously of this fault.

The second view I would take of this evil (and perhaps the more important one) is, that it evinces, on the part of those who practise it, a failure in those dispositions which are essential to the character of the true Christian. The pleas urged by those who are negligent in this particular, carry their own refutation with them. They will tell you, "I do not know how it was, the time insensibly slipped away—I did not think it was so late"—with other reasons equally strong. The true reason is, they have not seriously and systematically intended to be early. Mr. Law, in his *Serious Call*, invalidates a thousand excuses of this kind, by reducing them all to one simple head, "*the want of intention*:" this supplies the true cause, in many cases where men would impose on themselves and others by producing a false one. Let us not be deceived: God is not mocked. If we really believed we were going to meet him in his temple, could we possibly be satisfied with presenting a mutilated offering at his altar; confessing by it, in language too plain to be misunder-

stood, that we feel two short hours to be a hard and unreasonable demand on the time of creatures who are candidates for heaven, and heirs of immortality? It is impossible to regard this fault in any other view than that of a striking inconsistency in the professors of religion; and it is to be wished that Christian pastors would more frequently call the attention of their people to it, and at least bear their testimony against it.

Another evil to which I would advert, is *the marked habit of inattention evident in numbers of attendants upon public worship throughout the whole of the service, but especially during Prayers*. Surely a holy restraint should be imposed upon himself by every sincere worshipper while in the house of God; and it should be evident, from every movement, gesture, and even look, that he is in earnest; that he considers he has to do with a God who is a spirit, and who demands the worship of the heart. But how does the case really stand? If we cast an eye around us, we shall find that the arrival of a fresh person in the church, the opening of a pew, indeed the slightest noise, no matter from what cause, immediately becomes the occasion of listless gazing, if not of whispering. Nor is this confined to the beginning of the service; but, from the behaviour of many through the whole of it, it is evident, that if their hands and feet are to be unemployed, they know how to take ample satisfaction by the unrestrained use of their EYES. And this becomes more observable, if the larger part of the congregation should happen to be behind the persons I am describing; for almost every noise will then have the effect of causing their heads to describe a complete half of the circle. Their restless minds finding no suitable employment from the proper business of the place, naturally look for it in its adventitious bustle.

In this, as in the former case, the great evil to be deplored is *the want*

of an intention to be right. If the individual in fault did but seriously intend to abstract his mind, to restrain the excursions of his eyes, and to give that close attention to the duty before him which it requires, half the work would be done. If he did not succeed in finding his worship as spiritual as he could wish to make it (and this, alas! will always be the case), the effort would still be beneficial; and let it be remembered, that it is *the sincere desire and intention of pleasing God, or the want of that desire and intention*, which form the grand distinction between the righteous and the wicked.

There are other circumstances to which I meant to call your attention; but I have already exceeded the bounds I had assigned to myself. In the mean time, the conclusion I would draw from what has been said, is this,—It is not the place, but the mind, which sanctifies the act. If we can be content to bring our bodies without our souls into the presence of God, this is not the reasonable service he requires; and whether by our *habitually late attendance at church*, or by our *habitual inattention* when there, we shew that our hearts are not in a right frame, it becomes us seriously to consider what we are doing, and to try ourselves, not by the false standard of general custom, but by the unerring rule of God's holy word. If real religion supposes a change of the heart and life, then surely these mixed and negative proceedings are not characteristic of such a change, though they may well subsist where no such change has yet taken place.

LAICUS.

To the Editor of the Christian Observer.

I HAVE looked into several Biographical Dictionaries, and other books, for some account of the Rev. *John Bampton*, M. A., the founder of the celebrated Lecture in the University of Oxford, that bears his name;

but not one, that I have examined, mentions any thing concerning him. I shall be much obliged to you, or some of your correspondents, for information on this subject; and shall also be glad to know, when the Bampton Lecture commenced—the names of all the gentlemen who have preached these lectures—the nature and order of the subjects of the lectures—where the lectures are printed—and who has the profits of them.

M. F.

To the Editor of the Christian Observer.

I AM a clergyman of the Established Church, though a very unworthy one; and being a constant reader of your excellent Magazine, I will confess to you, that the many impressive observations you have made on the awful responsibility attached to the ministerial character have given a very serious turn to my thoughts, with respect to the great negligence and inattention I have hitherto shewn in the discharge of several of its most important duties. Among other things, (according to my present way of thinking) you have very properly condemned that philosophical mode of preaching, which has for some time prevailed among many of the modern divines, by which (as you have justly observed) their sermons are reduced to mere moral essays, and all the peculiar doctrines of real Christianity are either so totally excluded, or noticed in so slight and superficial a manner, that they resemble more the writings of the ancient heathen Sophists, than those truly evangelical exhortations which the Apostles of our Lord, the primitive Fathers of the church, and the most eminent of our original Reformers, have left behind them. It is certain that many of our best ecclesiastical writers, at the beginning of the last century, have fallen into this great fault; and the reason assigned in some of your pages, that it proceeded from their apprehension of being

regarded as fanatics (a character particularly odious at that time) if they made use of a different style, may be a just one. But the misfortune is, that these discourses have been so universally esteemed and admired, that many of the present clergy have uniformly made them, not only the models for their imitation, but also the sources from which they have chiefly borrowed their sentiments and opinions; and several of them, to my knowledge, either through incapacity of producing any thing original of their own, or from inexcusable indolence, have copied, verbatim and literatim, from these distinguished authors, and, "vamped of the preface and the text," have frequently delivered a very eloquent harangue, composed by a bishop or archbishop of the abovementioned date, without much fear of detection. I must take shame to myself in acknowledging, that I have for many years adopted this plan; partly from a consciousness that I could not so well instruct my congregation by my own inferior productions; and partly, I am afraid, from motives of a more unworthy nature. I am now, however, fully convinced of my error, as well as my past negligence, and would willingly enter on immediate reformation, by consigning to the flames some hundred MSS. which I have by me of this description: but in that case I should unfortunately leave myself totally destitute of those means of instruction of which I have for a long time availed myself, for the benefit, and, I hope, in some degree, to the edification of my parishioners: and as, from my advanced state of life, and my inveterate habits of copying and compiling, I am now incapable of replacing this stock from my own defective powers of original composition, I should be much obliged to you, or any of your Correspondents, to point out to me the names of those authors they would wish to recommend to my attention, for professional assistance, in preference to my late favourites. In doing this they

CHRIST. OBSERV. No. 87.

will promote the cause, so ably and strongly enforced in your useful publication, of Christian truth, at least in one parish, and much oblige a weak, though sincere, convert to your truly evangelical sentiments.

SENEX.

P. S. Some strictures respecting the propriety or impropriety of a clergyman preaching printed sermons to a country congregation, might be of use, as many justify the practice from the following opinion of Addison on that point:—"I could heartily wish that more of our country clergy would follow this example; and instead of always wasting their spirits in laborious compositions of their own, would endeavour after a handsome elocution, and all those other talents that are proper to enforce what has been penned by greater masters. This would not only be more easy to themselves, but more edifying to the people." *Spect.* No. 106.

To the Editor of the Christian Observer.

I SHALL be very glad if the following Query shall be found worthy of a place in your publication:—

What is the reason that, notwithstanding the enmity of the carnal heart of man to God and holiness, and to the humbling doctrines of the cross, the greatest numbers should flock to those places of worship where these doctrines are most faithfully preached, and where the minister does not shun "to declare the whole counsel of God?"

I am the more induced to send the above question, as I have stated it to several able ministers, who acknowledged they could not give it a satisfactory answer*.

I am, &c.

G. L.

* We have given a place to this Query, because we are willing to afford an opportunity to our correspondents of expressing their sentiments upon it. We have attempted a solution of it ourselves, in our volume for 1808, p. 170.

MISCELLANEOUS.

To the Editor of the *Christian Observer*.

I do not recollect that Chaucer's *Character of a Good Parson*, as versified by Dryden, is to be found in any of our popular collections of poetry; though Dr. Knox might have inserted it in the *Elegant Extracts*, as well as Parnell's *Night Piece on Death* (which he has also passed over), in preference to many remnants in his *Selection*. The poem, as it stands in Dryden's *Works*, is longer than the transcript below; where I have omitted the original poet's reference to the politics of his time, and a few lines on the subject of tithes, &c. It must be recollected, that Chaucer, influenced probably by his patron, John of Ghent, who married his wife's sister, discovered a coarse antipathy to the clergy, the Duke's jealousy of their order inclining him also to espouse the new doctrines of Wickliffe; and this circumstance explains some allusions in the poem. Other causes of Chaucer's dislike to the priests have been alleged. It is recorded, that he was fined for striking a Franciscan friar in Fleet-street; "and it seems," says our quaint Church-historian, "his hands ever after itched to be revenged, and have his pennyworths out of them; so tickling religious orders with his tales, and yet so pinching them with his truths, that friars, in reading his books, knew not how to dispose their faces betwixt crying and laughing."—However, here are some most instructive hints to clergymen: and happy are they who improve them.

"A parish priest was of the pilgrim train,
An awful, reverend, and religious man.
His eyes diffus'd a venerable grace*,
And charity itself was in his face.

* This line is the parent of a couplet in Goldsmith's *Deserted Village* :—

Rich was his soul, tho' his attire was poor;
(As God had cloth'd his own Ambassador;) }
For such, on earth, his bless'd Redeemer }
bore.
Of sixty years he seem'd; and well might }
last }
To sixty more, but that he liv'd too fast;
Refin'd himself to soul, to curb the sense,
And made almost a sin of abstinence.
Yet had his aspect nothing of severe,
But such a face as promis'd him sincere.
Nothing reserv'd or sullen was to see; }
But sweet regards, and pleasing sanctity: }
Mild was his accent, and his action free. }
With eloquence innate his tongue was arm'd;
Tho' harsh the precept, yet the people }
charm'd; }
For letting down the golden chain from high,
He drew his audience upward to the sky.

"At church, with meek and unaffected grace,
His looks adorn'd the venerable place."

There is much simplicity and poetical elegance in Goldsmith's description of the Country Clergyman; and the concluding simile (which, however, is not fairly his own,) is dignified and lofty; but the whole wants the characteristic sententiousness of Dryden. The curate of Auburn, like the Vicar of Wakefield, has so many excellencies about him, that we regret the poet's inability to give his representation a *Christian* finish. Neither he, nor the Vicar, is described as possessing the distinctive qualities of an "ambassador for Christ;" as having, as St. Paul says, "the ministry of reconciliation." Hence the effects of the village preacher's sermons, and of the consolation he administered to the sick, as well as the vicar's reformation of the felons in the jail, appear to be attributed to a cause incapable of the effects described; effects far beyond the potency of Goldsmith's scheme of instruction. At the same time, I fear there are some evangelical preachers (generally so termed, and, in the main, with truth,) whose habits of outward duty are lamentably inferior to those of the characters referred to above; and the fruit of whose public addresses is unknown, and sought for with little interest. We are not indeed to measure a clergyman's fidelity by his apparent success; yet the absence of a consequence so desirable, will cause the most diligent to suspect and scrutinize their own hearts.

He bore his great commission in his look,
But sweetly temper'd awe, and soften'd all
he spoke.

He preach'd the joys of heav'n, and pains
of hell,

And warn'd the sinner with becoming zeal;
But on eternal mercy lov'd to dwell.

He taught the Gospel rather than the Law;
And forc'd himself to drive; but lov'd to
draw.

For fear but freezes minds; but love, like
heat,

Exhales the soul sublime, to seek her native
seat.

To threats the stubborn sinner oft is hard,
Wrapp'd in his crimes, against the storm pre-
par'd;

But, when the milder beams of mercy play,
He melts, and throws his cumbrous cloak
away.

Lightning and thunder (heav'n's artillery,)
As harbingers before th' Almighty fly:

These but proclaim his style, and disappear;
The stiller sound succeeds, and God is there.

—Yet, of his little, he had some to spare
To feed the famish'd, and to clothe the bare;

For, mortified he was to that degree,
A poorer than himself he would not see.

'True priests,' he said, 'and preachers of the
word,

Were only stewards of their Sov'reign Lord;
Nothing was theirs, but all the public store;

Intrusted riches, to relieve the poor;
Who, should they steal, for want of his re-
lief,

He judg'd himself accomplice with the thief.'
Wide was his parish; not contracted close

In streets, but here and there a straggling
house;

Yet still he was at hand, without request,
To serve the sick, to succour the distress'd;

Tempting, on foot, alone, without affright,
The dangers of a dark, tempestuous night.

All this the good old man perform'd alone,
Nor spar'd his pains; for curate he had none.

Nor durst he trust another with his care;
Nor rode himself to Paul's, the public fair,

To chaffer for preferment with his gold,
Where bishoprics and sinecures are sold.

But duly watch'd his flock, by night and day,
And from the prowling wolf redeem'd the

prey;
And hungry sent the wily fox away.

The proud he tam'd, the penitent he
cheer'd;

Nor to rebuke the rich offender fear'd.
His preaching much, but more his practice

wrought;
(A living sermon of the truths he taught:)

For this by rules severe his life he squar'd,
That all might see the doctrine which they

heard.

'For priests,' he said, 'are patterns of the rest:
(The gold of heav'n, who bear the God im-
press'd:)

But when the precious coin is kept unclean,
The Sov'reign's image is no longer seen.

If they be foul, on whom the people trust,
Well may the baser brass contract a rust.'

The prelate for his holy life, he priz'd;
The worldly pomp of prelacy despis'd:

His Saviour came not with a gaudy show;
Nor was his kingdom of the world below.

Patience in want, and poverty of mind,
These, marks of church and churchmen He

design'd,
And living taught, and dying left behind.

The crown he wore was of the pointed thorn:
In purple he was crucified, not born.

They who contend for place and high de-
gree,

Are not his sons, but those of Zebedee.
Such was the saint, who shone with ev'ry

grace,
Reflecting, Moses-like, his Maker's face.

God saw his image lively was express'd;
And his own work, as in creation, bless'd.

In deference to his virtues, I forbear
To shew you what the rest in orders were:

This brilliant is so spotless, and so bright,
He needs no foil, but shines by his own pro-
per light."

This poem appears to me to be
an impressive illustration of the

fact, that libertines frequently shew
a distinct, and even exalted, appre-

hension of divine truth, when in-
terest or passion surprizes them into

a discovery. We know the cha-
racter of the Canterbury Tales of

Chaucer, and of the dramas of
Dryden. Can it be credited, that

the self-same poets should think
out, clothe with the language of

imagination, and publish, some of
the most sublime mysteries of the

Gospel, and connect them to a per-
sonage who, had he existed in real

life, and within their range of vi-
sion, would have been a perpetual

source and object of satire! But
the same thing is actually taking

place every day. We read the
lives of saints, and rise from our

books, admiring their mortification
and prayers, till it is time for us to

hasten back to the stations where
we expect the world to find us, and

which it dares us to forsake. We
study the martyrologies, and would

N 2

be martyrs too, could we secure their fame at a less costly price than we give for the friendship of their enemies. Sometimes, indeed, we slide into a world that insists upon a religious exterior, and demands an acquiescence in their prepared doctrinal scheme. We strive to submit; and gradually learn to condemn that wider world which, we think, we have left, and to assert doctrines which much of our conduct goes near to disown. We can talk largely of justification; but are we therefore justified?

VALDE SUSPICOR.

To the Editor of the Christian Observer.

I know not whether to attribute it to the gallantry, or the cowardice, of the knights of the pen, who are wont to enter the lists under your auspices, that a female champion has been suffered to make a bold attack on the lords of the creation, and to retire unmolested from the field. Since no one else undertakes the combat, "*aut telis occurrere virginis audet*," though unused to feats of chivalry, I will throw down my gauntlet, and pledge myself to prove, that "*dark-lanterns*" are not confined to the male sex, as Lætitia Lovelight's epistle seems to insinuate*. Far be it from me, however, to follow her uncharitable example in tracing their existence to three such sources, as pride, idleness, and ignorance. On the contrary, I am inclined to think, that those women, who are proud of their information, are most disposed to communicate it; and that the *idle* and the *ignorant* are generally the most loquacious. The latter, indeed, are *dark-lanterns* in their way, but not of the kind in question. It has fallen to my lot to be acquainted with some ladies, who must be content to bear this opprobrious title (unless they take this hint), though deficient neither in humility, in-

dustry, nor information. Miss Lovelight's fruitless attempts on the mute Oxonian, are but faint representations of the undaunted perseverance, and unwearied diligence, with which I have vainly endeavoured to turn the shade of these fair dark-lanterns, and disclose some rays of the light, which they so carefully conceal. I have put questions, started doubts, and tried all the various forms of colloquial rhetoric; but a monosyllable has been the highest reward of my labours, which have more frequently been repaid with a gentle inclination of the head, or a dubious kind of smile, which admits great latitude of interpretation. That you may not attribute these repeated failures to any particular deficiency or awkwardness in my mode of attack, I must add, that I have frequently enjoyed that species of consolation, which arises from the sight of partners in disappointment. What most provokes me is this, that I know these mutes in society are as arrant magpies as any of their sex, when they get one female friend in a corner. On these occasions, to return to our original metaphor, the long-imprisoned rays of light emancipate themselves in great abundance, and with that rapidity which frequently attends occasional exertions.

Now, Mr. Editor, is there not something in this very like unfair dealing; something that militates against the established laws of barter and exchange, which form the basis of all social compacts? We look with an evil eye on those who wish to participate in the common stock of food, without repaying society either in labour, or in the price of labour: and why should we regard more favourably the colloquial drones, who thus infringe the laws of reciprocity? In cases of positive inability, they must be allowed, on the work-house principle, to *come upon* the company. But no such plea can be urged in the instances to which I have al-

* See *Christ. Obs.* for 1800, p. 505.

cluded, and in which a false shame is the only impediment to be surmounted. Such cases, I think, would justify the adoption of a system analogous to that which is pursued, with invariable success, in the Bridewell of the Scottish metropolis: "No work, no food," is there the established law; and its efficacy has been proved on the extremes of pertinacious opposition. In the same way, I am inclined to think, that if those who *can* talk, but *will not* talk, were prohibited from listening, they would soon be *made* to talk. This plan may, at first sight, appear to be attended with some difficulties, but, in fact, it is perfectly simple and easy: nothing is requisite towards its accomplishment, but the election in each company of an overseer, who shall be empowered to punish dark-lanterns, who are not entitled to gratuitous enjoyment, with temporary expulsion, or sending them to sit in the corner.

One great motive for the adoption of this system of coercion is, that it is in vain to combat the evil with rational arguments. Its source is, in some degree, constitutional; but much of its power consists in the force of habit, which will seldom yield to any but strong measures.

I might perhaps feel an inclination to propose, that the power of these overseers should be restrictive, as well as compulsive; and that they should be authorized to check the volubility of those who overrate their colloquial talents. But such a proposal would savour too strongly of that taste for attempting impossibilities, to which projectors are notoriously addicted. I am not Quixote enough to encounter the clack of a mill, nor sufficiently visionary to hope, with Horace's rustic, for the end of that stream, which "*labitur, et labetur in omne volubilis ævum.*"

In this age of improvements, I have reason to hope that the plan I have suggested will readily be adopted. As soon as I shall have

had the advantage of a little experience, I purpose to organize the system, and to publish a code of colloquial law, which will be at the same time a support to the authority, and a check upon the tyranny, of these overseers; and will, doubtless, be esteemed a valuable acquisition to modern jurisprudence.

I remain, Sir, yours, &c.

PHILOMUTHOS.

ON SUICIDE.

For the Christian Observer.

ONE inconvenience, and that not a small one, which results from a great press of public business in foreign departments, is an unavoidable suspension of legislative attention to concerns of a more domestic nature: yet, if parliamentary notice could be drawn to a revision of the existing law respecting *suicide*, it might be attended with beneficial effects. As it now stands, the confiscation of property, consequent upon a verdict of *felo de se*, is a principal cause of the verdict being always (when property is in question) returned *lunacy*. The jurors are evidently under great difficulty between the guilt of evading their oath, and the pain of adding wretchedness to the afflicted survivors. The intention of the law was, doubtless, to deter from the crime of self-murder, by the dread of ignominy attached to the character, and poverty to the family, of the criminal. In aiming to do so much, it has not only failed of interposing a check to this great evil, but has contributed to weaken that chief security of the value of public testimony, *reverence for an oath*. On both these accounts, a repeal of that clause of the law is greatly to be wished, together with the enforcement of the remaining part, or the introduction of something equivalent, which, fixing a stigma on the guilty without injuring the innocent, may do all that laws can do, to restrain the crime through the influence of

public opinion. At present, a man who shrinks from the practice of fraud or dishonesty, on account of the infamy attached to it, feels the horror of the act of suicide greatly diminished by observing, that it excites only a general commiseration. It is true, that higher principles would, in both cases, best ensure right conduct: yet, since in proportion as a man concentrates himself within the present scene and its relations, he becomes sensible to posthumous fame, and swayed by present opinions; if we fail to cherish the duty of self-preservation as Christians, upon moral and religious principles, we ought at least to do it *as citizens*, by interesting the natural feelings of the human heart.

I have long looked, and hitherto in vain, for some exertions from the *pulpit* and the *press* calculated to stop the progress of this great evil, by convincing men that a paroxysm of passion, or a dread of poverty, are not to be successfully pleaded in its extenuation. I am aware that calamity presses hard on many; but it is worthy of inquiry, whether, in addition to general causes, which have always in some degree existed, particular ones may not be assigned for the present prevalence of suicide amongst us, and especially for its prevalence where we should least expect it,---among women! How many deplorable instances do we meet with in the timid and softer sex, even in early youth, who fall victims to the error they have embraced of the innocence of self-murder! an idea which they have, doubtless, derived from numberless modern publications, authorizing and disposing to its commission;—publications which our circulating libraries bring home to every shop and hamlet, and which, by insensibly producing a change in the public opinion, have broken down the barrier raised by the piety of former ages.

The frequent recurrence of acts

of suicide, by familiarizing us with the crime, naturally tends to lessen its horror: hence those whose province it is to detail the occurrences of the day before the eye of the public, are under a sacred obligation to counteract this tendency as much as possible. And this, perhaps, may be better done by the general style of their narrations, than by studied reflections; though some occasions will present themselves, when a more pointed address to the judgment and feelings of their readers may be successfully adopted.

SOPATER.

To the Editor of the Christian Observer,

I SEND you the Creed, or rather *No-creed*, of a Sceptic, translated from the excellent Pascal. The passage is to be found in the first section of his "Thoughts," containing reflections upon the spirit of religious indifference manifested by atheists. It may serve, I think, to illustrate some of your remarks on the character of Mr. Hume, in your late review of his *Life* by Richie. Perhaps, in this age of accomplishments, it may appear to some superfluous, or even ridiculous, to present the public with a piece of English translated from the French. But I am willing to hazard this censure, in the expectation that it will meet the eyes of *some* who do not *understand*, and of *several* who have not *read*, the original. Let others, who are disposed to smile, exercise, if they please, their critical skill in comparing the author and translator.

The No-creed, or practical Reasoning, of a Sceptic.

"I am ignorant of the Being who has placed me in the world. I know neither what is meant by the world, nor what is meant by myself. I am in a dreadful state of ignorance concerning all things. I am ignorant of the nature of my own body, my own senses, and my own soul. Even that part of me which gives birth to what I now utter, and which

reflects upon itself and upon every thing around it, is as unknown to me as all the rest. I behold this fearful expanse of the universe which surrounds me, and find myself restricted to a nook in this immensity of space; without knowing why I am fixed in one spot rather than in another; nor why the particle of time allotted for my earthly existence is singled out at the present rather than at any other period of that eternity which has preceded, or that eternity which is to follow me. On every side I behold an infinity which swallows me up like an atom, or like a passing shadow enduring but for a moment. All I understand is, that it will soon be my lot to die. But I know, least of all, in what this death, which I am unable to escape, consists.

"As I know not whence I came, so neither do I know whither I am going. I only know, that, upon leaving this world, I fall for ever into a state of annihilation, or into the hands of an incensed God; without comprehending to which of these two states I am to look forward as my eternal heritage.

"Behold, then, my condition; replete with wretchedness, weakness, and obscurity! Nevertheless, upon the review of all this, I conclude that I have nothing to do but to pass my days without giving myself any concern about my future destiny. I conclude that I have nothing to do but to follow my own inclinations, without reflection or solicitude; doing by this means all I can to incur eternal misery, if what is said concerning it should prove ultimately true. Perhaps it would be possible for me to obtain some satisfaction upon the subject of my doubts; but I am determined not to be at this trouble, nor to take a single step in search of it: and, in short, treating with contempt all who concern themselves about this subject, I am determined to go on without precaution or alarm: I am determined to risk this important stake, and to glide smoothly along the stream,

till death finds me, in a state of utter uncertainty respecting my future everlasting lot."

I am, &c.

Y.

To the Editor of the Christian Observer.

THE deplorable frequency of duels in this country, and the fatal effects with which they have been attended in some recent instances, call loudly for royal or legislative interference. Much sound reasoning has already appeared in your pages on this barbarous custom*; although I fear little practical effect has been produced by it. I think it, nevertheless, important to keep the public attention alive to the subject; and I am therefore induced to transmit to you the inclosed paper, which is extracted from the Memoirs of Sully, the prime minister of Henry IV. of France, and treats of the prevalence of duelling in the reign of that prince†, and the propriety of preventing it. I am aware that the sentiments uniformly held by religious people, with respect to this practice, as an aggravated sin against God and our neighbour, are but little regarded by the professors of duelling; yet I would fain hope that the deliberate opinion of such a man as Sully, one of the first generals as well as politicians of his own or any other age, will not be without some influence on their minds. But let Sully speak for himself.—

"One afternoon," he says, "in carnival time (1605), when these sports‡ were most frequent, I left

* See *Christ. Obs.* Vol. for 1803, pp. 251, 541, and 608; and Vol. for 1804, pp. 187 and 510.

† Some idea of the extent to which this practice prevailed, may be formed from a note in the fourth volume of the same work, p. 270, where it is observed by Sully, that "Leomenie computed, in 1607, how many French gentlemen had been killed in duels since Henry the Fourth came to the crown. The number was found to be full 4000."

‡ Manual sports and exercises, in which the young nobility were instructed, in academies set apart for the purpose.

my closet to shew myself to this assembly of young men, and came very seasonably to prevent the consequences of two quarrels, which, from that mistaken notion of honour, to which France had made herself a slave, were likely to have been very fatal. These quarrels had taken rise from a trifle, as it generally happens with the greatest part of those which have been followed by the most bloody catastrophes; but the king (I am grieved to say it) took so little care to enforce the observation of the edicts, published by some of his predecessors, against that barbarous custom of duelling, that every day, and for the slightest occasions, some blood was shed. I thought it my duty to endeavour to convince these young men, who crowded about me, of the error they were in in regard to true valour: 'It is,' said I to them, 'in fields of war, and in actions which have the service of our country in view, that courage is permitted to be shewn: that which arms us against our friends, or countrymen, in contempt of all laws, as well divine as human, it is but a brutal fierceness, madness, and real pusillanimity. I perceived that the moral I endeavoured to inculcate appeared very strange to these young men, who were carried away by the heat of blood and ardour of youth. One of them, who, it was apparent, sought to give himself consequence with his fellows, replied, that princes having at all times permitted, nay authorised duels, they had passed into a custom, which holds the place of a law. I contented myself for the present with making the youth sensible that he supported his argument upon false and erroneous principles, and with preventing the challenge from proceeding any further; but as soon as I retired, I gave free course to my reflections upon the singularity of an abuse unknown to the most polished and at the same time bravest people. These reflections, when thrown upon paper, composed a kind of memorial, which I thought it my duty to present to the king.

Duels, it is true, are of long standing in France, and indeed in Europe; but in that part only that has been overwhelmed by barbarians, from whose time this hateful custom takes its date, and appears therefore to be derived from them: and if histories of times more remote, such as that of the Emperor Otho the First, and that of the divorce of Lothario, gives some instances of single combat, they may be opposed by prohibitions of equal antiquity, issued out by the power of the church, as that of the council of Valentia in 855, or by temporal authority. We have in France a very ancient edict, which forbids them in all civil causes, and in criminal causes limits them to five cases,—high treason, rape, house burning, murder, and nightly thefts. Saint Lewis* afterwards took away all restriction; and when Philip the Fourth, his grandson, seemed to restore them, 1303, in charges of state crimes, rapes, and house burning, to which he reduced them, he was incited only by a motive at once deserving praise and censure,—the hope of abolishing insensibly this custom of bloodshed, which had gathered strength in his time, by confining it to those rare cases set down in a positive law: to make this more evident, he forbade all manner of persons to allow them, by receiving what was called pledges of battle, and declared that right reserved for himself alone. To shew, by explaining the difference between the ancient duels and those of our time, what a number of nameless

* "On the subject of these edicts of St. Lewis and Philip the Fair, as also of the origin, manner, and whatever has relation to single combats, consult the writers who treat of it; such as Paul de Montboucher sieur de la Rivandiere, in his *Treatise on the Ceremonies and Laws of Challenges and Single Combats*, &c. in 1608; John Savaron sieur de Villars, in his *Treatise against Duels*, with the Edict of Philip the Fair, in 1610; Brantôme, in the tenth volume of his *Memoirs*, entitled, "*Tonching Duels*;" D'Audiguier, Du Piex, Ruault, Basnage, &c. and many other Italians.

abuses have crept into a practice, which itself was, from its first original, a corruption, it will be sufficient to lay down the circumstances and formalities which were observed in those times. In the first place, nobody, however offended, might take vengeance in his own right, and, as it is now practised, in the first emotion of caprice and passion; and much less in mere bravado, which, in my opinion, is of all things the most contrary to the laws of society. They had their judges, before whom, he that thought himself injured in his honour, was to give an account of the wrong suffered, and demand permission to prove, in the way of arms, that he did not lay upon his enemy a false accusation. It was then considered as shameful to desire blood for blood. The judge, who was commonly the lord of the place, made the person accused appear likewise before him; and never allowed the decision of battle, which was demanded by throwing a glove, or some other pledge, upon the ground, but when he could get no other proof either of guilt or innocence. The pledges were received, and the judge deferred the decision of the quarrel to the end of two months, during the first of which the two enemies were delivered each to their common friends, upon security of their forthcoming. Their friends endeavoured, by all sorts of means, to discover the person criminal, and to give him a sense of the injustice of maintaining a falsehood, from which he could expect nothing but the loss of his reputation, his life, and his soul; for they were persuaded, with the utmost degree of certainty, that Heaven always gave the victory to the right cause; and therefore a duel, in their opinion, was an action of which the event could be determined by no human power. When the two months were expired, the two rivals were put into a close prison, and committed to the ecclesiastics, who employed every motive to make them change their design. If, after all

this, they still persisted, a day was at last fixed to end their quarrel. When the day was come, the two champions were brought fasting before the same judge, who obliged both of them to declare, upon oath, that they said the truth; after which they suffered them to eat. They were then armed in his presence, the kind of arms being likewise settled; four seconds, chosen with the same ceremonies, saw them undressed, and anointed all over the body with oil, and saw their beards and hair cut close. They were then conducted into an inclosed ground, and guarded by armed men, having been made to repeat for the last time their assertion and accusations, to see if they persisted in them without alterations. They were not even then suffered to advance to the combat: that moment their seconds joined them at the two ends of the field, for another ceremony, which of itself was enough to make their weapons drop from their hands, at least if there had been any friendship between them. Their seconds made them kneel down in this place facing each other; they made them join hands with the fingers of one put between the fingers of the other; they demanded justice from one another, and were conjured on each side not to support a falsity; they solemnly promised to act upon terms of honour, and not to aim at the victory by fraud or enchantment. The seconds examined their arms, piece by piece, to see that nothing was wanting, and then conducted them to the two ends of the lists, where they made them say their prayers and make their confession; then asking each of them whether he had any message to send to his adversary, they suffered them to fall to, which they did at the signal of the herald, who cried from without the lists "*let the brave combatants go.*" After this, it is true, they fought without mercy; and the vanquished, dead or alive, incurred all the infamy of the crime and the punishment; he was dragged upon an hur-

dle in his shirt, and afterwards hanged or burnt, while the other returned honoured and triumphant, with a decree that attested him to have gained his suit, and allotted him all manner of satisfaction.—The forms of duels which were observed in Germany, differ not essentially from those of France which I have described: they were likewise received in Spain and England; only he who yielded to his adversary upon a single wound was reputed infamous;

he could not afterwards either cut his beard, bear any office, wear a weapon, or mount an horse. On the contrary, he who died in a courageous defence was buried honourably. Another singularity, which must have kept duels from being common in Germany, was, that there were only three places where they could be fought, Wetzbourg in Franconia, Uspach, and Hall in Swabia."—*Sully's Memoirs*, Vol. iv., p. 95.

REVIEW OF NEW PUBLICATIONS.

Gibbon's Account of Christianity considered: with some Strictures on Hume's Dialogues concerning Natural Religion. By JOSEPH MILNER, A. M. late Vicar of the Holy Trinity Church of Kingston-upon-Hull. The 2d Edit. corrected. Lincoln; London, Williams and Co. &c. 1808. 8vo. pp. 267.

THERE are two ways of treating a hostile publication: the one is, by considering, and if possible confuting, the arguments which it contains; at least making the attempt: the other is, by dismissing it with an opprobrious expression or two. Mr. Gibbon chose the latter method of answering the production now before us; and the damnatory clause is to be found in the *Historian of the Roman Empire's* own Life of himself; for it seems to be symptomatic in a certain description of authors, not to trust the report of their own lives to any hands but their own. This mode of repelling the attack was dictated by a prudence which never forsook Mr. Gibbon on such occasions; for it would be equally practicable, and equally efficacious, whatever were the character and validity of the attack. Perhaps the prudence of this writer in the choice may be questioned, on the

ground that the choice was necessary. And indeed, after having perused Mr. Milner's judicious and conclusive consideration of Mr. Gibbon's Account of Christianity, we are compelled to acknowledge, that, in our opinion, the arguments of the Christian are such as the Infidel had it not in his power to confute.

To a person, who had previously read Mr. Milner's book, we doubt whether an answer could have been constructed, which should have even the hollow merit of being plausible. We remember the ridiculous embarrassment into which the philosophic historian was thrown, when Dr. Priestley (a formidable opponent in many respects, and peculiarly so where he was in the right) so pressingly solicited him to a controversy on the truth of Christianity. In the shuffling zig-zag retreat of this semi-polemic, who had a sufficient taste and talent for giving blows, but not for receiving them, we saw mixed together, and in due proportion, a conscious certainty of real, and perhaps evident, defeat; a determination, for which doubtless he had his reasons, not to embrace the assailed and vilified religion, should even its truth be demonstrated; and an anxiety both to conceal his state and his fears, and to maintain the ap-

pearance of not having receded from his ground*. Had the present writer possessed the controversial alacrity of his colleague (as we are happy to own him) in this cause, and pressed upon the antichristian hero with the same epistolary impetuosity; the same causes existing and operating, no doubt the same scene would have been exhibited. As, however, Mr. Gibbon had no particular temptation to make this display of his strength, or weakness, as it might happen, we can determine the relative prowess and success of the two combatants only by a survey of their respective achievements. We have taken this survey, and without hesitation adjudge the palm of victory to the champion of that religion, against which, we are confident, that not the gates of hell, not the impetuous assault of the most violent, nor the venomous insinuations of the most subtle, nor the malignant slanders of the most calumnious, among her sons, shall ever prevail.

We were therefore gratified to see a second edition of Mr. Milner's valuable work announced: and it is our wish to assist its circulation and effect to the utmost of our power. Although in some respects we think that this publication would bear improvement, it strikes us as rather an invidious occupation to detail its defects minutely, because it may naturally be expected, that when the attention of the Christian and learned world has been turned, for a considerable time, to a subject in which Christians feel their highest interests to be concerned, additional and more correct answers to objections, and detections of perversions, should be discovered, than presented themselves

* The correspondence is to be found in the first volume of Gibbon's *Miscellaneous Works*. Lord Sheffield, the editor, appears as if he would willingly have omitted its insertion. He was, however, induced to publish it in his collection, on account of its having been before published by Dr. Priestley, who does not seem to have thought himself discredited by it.

to those who first engaged in this honourable conflict. He, however, who should calculate very liberally on this principle, would find the result far from what he expected: and we content ourselves, once for all, with saying, that the deductions on this ground from the substantial merit of Mr. Milner's work, are few and unimportant. It is another circumstance, which distinguishes, with much honour, this answer from the other most material ones to the same attack, that it not only repels the attack, but exhibits, in its true form, beauty, value, and strength, the object attacked; not only defends Christianity against calumny and falsehood, but, in order to recommend it to the reception of the world, shews what Christianity is. This is done, in one sense, briefly; but in another—that is, in proportion to the bulk of the volume, and to the share which such discussions generally have in such publications—pretty copiously. But whether we call it brief or copious, the subject is treated with that spiritual vigour, and that awakening efficacy, which distinguish the writings of this divine. Indeed, there occur in the volume before us many strokes of this description so powerful and decisive, that we much question, whether the unhappy person most concerned ventured to read the whole of it. Our suspicion is founded on the belief that no man, whatever pains he may have taken to harden his heart against the impressions of religion, could read the passages alluded to, without some of the “compunctious visitings” of that faculty, which will stand up for the cause of God, when every part of the man besides, soul and body, has denied him, blasphemed him, and fought against him. The resentments of a wounded conscience are sufficiently manifested in the petulant as well as unjust expressions, by which Mr. Gibbon has characterized the answer of Mr. Milner.

The style of Mr. Milner in the present work is rather forcible than

elegant; a character which we are not displeased to find in an argumentative performance of this description. What may be called its moral style, is equally creditable. Throughout the whole work, Mr. Milner has been careful not to transgress the bounds of decorum or sobriety, in speaking of his opponent. Indeed, in some instances we think he has erred on the opposite side. In his Preface, p. 5, he plainly admits, that the hostility with which Mr. Gibbon has pursued Christianity may be imputed, not to design, but to prejudice; and yet, so soon as the 16th page of his work, he affirms, "one thing is clear, amidst all the mazes of his pen, he cordially hates Christianity." We think that no man in his senses can any more doubt that Mr. Gibbon cordially hates Christianity, than that one of the light-fingered sect cordially loves the purse which he worms out of his unsuspecting neighbour's pocket.

In order that the reader may have as complete and correct an idea as possible of the work which we are now criticizing, we will, in the first place, transcribe the contents, which are not long.

PART I. FACTS AND CHARACTERS. Sect. 1. The Jews; 2. Judaizing Christians; 3. Heretics; 4. New Accounts of the Gnostics; 5. The Revelation of St. John; 6. Our Lord's Resurrection; 7. The Infidel's Challenge; 8. Miracles; 9. The Character of the Primitive Christians; 10. Cyprian; 11. Tiberius; 12. Nero; 13. Trajan; 14. The Martyrs and Persecutors.

PART II. Evangelical Truth.

PART III. Sect. 1. Faith; 2. Peculiar Nature of Christianity; 3. Future State; 4. Humanity; 5. Love of Glory; 6. Impiety; 7. Lewdness; 8. Rationality; 9. The Church; 10. The Progress of Christianity; 11. Cause of the Enmity against Christianity; 12. Hume; 13. Evidence of Christianity; Conclusion.

In reading this able work, we have been perplexed in the choice of extracts; for every section presented something which interested us, and we have no doubt would interest our readers. But on this plan, we should have felt ourselves obliged

to make so large quotations, that the reader, with more satisfaction to himself, and we were going to say not much greater expence of time, might read the work for himself. We can safely say, that those who are interested in the subject of the work, a subject of great importance in the eyes of all whose Christian knowledge is not of the most contracted dimensions, will derive, perhaps improvement, certainly gratification, from the entire perusal of it. Passing over, therefore, many sections, and as many valuable discussions, we stop at the 7th of the First Part.

This is entitled the Infidel's Challenge: it is founded on the presumed miraculous powers of the primitive church, and contains the proposal of a noble Grecian, who, to proceed with Gibbon's own words, "promised Theophilus, bishop of Antioch, that if he could be gratified with the sight of a single person who had been actually raised from the dead, he would immediately embrace the Christian religion. It is somewhat remarkable, that the prelate of the first Eastern church, however anxious for the conversion of his friend, thought proper to decline this fair and reasonable challenge." Mr. Milner begins with denying that such a challenge is fair and reasonable. It is assuming, that all previous miracles and evidences in proof of the truth of Christianity may be totally disregarded, and that a man has a right to demand miracles at pleasure, as the condition of his admitting a revelation of mercy: and if one man has this right, all have; and miracles would become almost common events. We may add, that till they were very common they would be regarded, in many instances, as wonderful phænomena, which would be exhibited, in obedience to those who might enforce the exhibition of them, as very interesting matters of curiosity, if not as means of emolument. But to proceed with Mr. Milner.

"Besides," he writes, "it must be fitting that the Almighty should reserve to himself the right of punishing his refractory enemies, after they have refused to yield to the most competent evidences of his truth and majesty, and not oblige himself to give them such invincible evidence, even if the evidence they desire were invincible, as would leave no room for the exercise of a candid and ingenious temper.

"There remains one consideration more, to illustrate the unreasonableness of the challenge before us; and that is, that the primitive Christians never pretended to an independent power of working miracles. No man, at all acquainted with primitive Christian history, supposes that the apostles could work them whenever they pleased, or when called on by others. It was fitting that the Sovereign of the universe should display his sovereignty in this, as in all his other gifts. St. Paul was for some time grieved at the diabolical illusions of the Philippian Pythoness, before he had the divine commission to subdue them. And it will scarce be controverted, that while he was struggling for his life amidst the Adriatic waves, he had no more supernatural ability than any of his shipwrecked companions.

"Perhaps it may be suggested, if the conversion of Theophilus's friend was really impeded by this inability of the bishop, is it not a pity that his miraculous powers were so curtailed? We may safely answer: no such salutary event would have happened"—[we would rather say, there is every reason to believe it would not; and this is what Theophilus himself affirms in answer to the challenge]—"Modern infidels are very free in drawing pictures of mere imagination, little supposing that they themselves would have acted the same parts which they think ancient infidels could not have acted, had they been really favoured with miraculous evidence."

Mr. Milner then produces some of the evidences, those particularly of fulfilled prophecy, in favour of the truth of revelation. Upon what authority Mr. Gibbon has given the epithet of *noble* to Antycholus, we cannot discover; but suspect, from his false translation of the passage adduced, and his reference to the second instead of the first book of Theophilus, that he obtained all his information on the subject from some worthy predecessor in the endeavour to discredit

primitive Christianity, probably Dr. Middleton, a gentleman to whom Mr. Gibbon is much obliged. Upon the whole, we consider the challenge of this heathen friend of the bishop not only as unfair and unreasonable, but as puerile. We say puerile, because we apprehend that some of our readers may recollect the time, when the faculty of reason beginning to unfold itself, and just powerful enough to feel, but not to solve, some of the difficulties respecting religion, they have innocently but childishly expected, or insolently and as childishly demanded, some miraculous phenomenon to dispel their doubts, and to establish their belief. In general, the demand is a mere pretence: *Come down from the cross, and we will believe.* What! when the Most High provides a way of salvation for guilty condemned creatures, is there no point at which those creatures will permit him to stop in the evidence which he affords of the truth of that salvation! The first question with us is, whether the evidence given be sufficient? the second, what will be the consequence of rejecting it? These questions are before us, and we are to make the option of our conduct.

We have something to say respecting the 14th and last section of the Part before us. The title is, *The Martyrs and Persecutors*; and every one knows, that Mr. Gibbon is the enemy of the first, and the advocate of the last. The reflection upon Eusebius, as suppressing all that could disgrace Christianity, is here confuted by a direct counter-assertion of the ecclesiastical historian. It is hardly necessary to say any thing in answer to the miserable efforts of the Antichristian historian to palliate the sufferings of the martyrs: they were barbarous in the extreme; and it is an unfeeling insult to the understanding and humanity of the reader, to oppose to the most circumstantial and credible historic testimony, a general and gratuitous inference or two from

a few insulated facts. Mr. Gibbon has likewise laboured to reduce the number of Christian martyrs. In this good work he was assisted by the eccentric non-juring Dodwell; and he might have been assisted, had his inclination lain that way, in something, by way of corrective to the extravagance of Dodwell, by Ruinart, in the preface to his *Acta Sincera*. The superstition of later times had indeed greatly and unjustly enlarged the catalogue of martyrs; but, as in most other cases, where reality has induced a counterfeit, criteria exist by which a judicious lover of truth may distinguish the two. Mr. Milner justly scouts the visionary calculation of Mr. Gibbon. In a short outline of the Christian persecutions, our author has exhibited their real nature, and, we believe, their true extent. It is a horrible record; and depraved indeed must be the heart of that man, who, out of pure hatred to the Christian name, can, for pages together, set himself to swindle a martyr out of his merit, in order to bestow it upon a persecutor. We rather wish that Mr. Milner had rested none of his narration on the Spanish inscriptions*. Our author then proceeds to the deaths of the persecutors, which he introduces with a passage from Mr. Gibbon, expressing the anger, as became him, of the latter, against those who, as he terms it, *delight* in the subject. Mr. Gibbon likewise recommends to such persons the perusal "of an admirable passage of Grotius, concerning the last illness of Philip II. of Spain†." To Mr. Gibbon we doubt not the passage was very admirable; but to us, who have examined it, there appears nothing very extraordinary, because not sufficiently discriminate. After relating what is really the Spanish

or popish account‡ of the death of this monarch, which is very terrible, Grotius, who was no great enemy to the papists, calls this the opinion of the more prudent. Others, he adds, who were enemies to him from party motives, with other evil things, compared him to preceding victims of divine vengeance, although many wise and ingenious men had suffered an end equally miserable. In this passage Grotius seems to have imitated the *sentiment* of his model, Tacitus. We are not over-fond of finding out judgments in the afflictions of other persons, nor are we particularly anxious about the present case: but we apprehend that circumstances *may* attend a visitation of Providence, which will determine to it the character of a judgment.

We cannot take our leave of Mr. Gibbon's two chapters of polemic divinity, the Fifteenth and Sixteenth, without some observations on the "Conclusion" of the last. It is designed to terminate in a sweeping destruction of the credit of Eusebius; and the circuitous route by which it arrives at its destination, is worth remarking. The author seems hardly to have satisfied himself with what he had already done; for probably the thought might suggest itself to him, that, after all that could be said, or insinuated, or feigned, against the primitive Christians, such things might be, and yet the Christian religion be true. He therefore gives them a final lash, for the present, by observing, that, in the course of their intestine dissensions, the Christians have inflicted far greater severities on each other, than they had experienced from the zeal of infidels. Making no distinction between real and nominal Christians, which is an essential canon of Mr. Gibbon's logic,

* They may be seen, with some observations, in Fleetwood's *Sylloge Inscript.* pp. 98, 115, 116.

† *Annal. Belg.* l. vii., pp. 470, &c. ed. 1568.

‡ This will appear from its general conformity with a Letter from Madril on the subject, published in London 1599, and to be found in the Harleian Misc. vol. ii. pp. 377, &c. ed. 1744.

all this is true, but nothing to the purpose, although much to be lamented. But we travel on, till we are informed, that "in the Netherlands alone more than one hundred thousand of the subjects of Charles the Fifth are said to have suffered by the hand of the executioner; and this extraordinary number is attested by Grotius, a man of genius," &c. &c. "But"—observe how the matter is coming round—"if the improbability of the fact itself should prevail over the weight of evidence; if Grotius should be convicted of exaggerating the merit and sufferings of the Reformers; we shall be naturally led to inquire, what confidence can be placed in the doubtful and imperfect monuments of ancient credulity? What degree of credit can be assigned to a courtly bishop, and a passionate declaimer, who, under the protection of Constantine, enjoyed the exclusive privilege of recording the persecutions inflicted on the Christians, by the vanquished rivals or disregarded predecessors of their gracious sovereign?" Perhaps some would be tempted to exclaim, "Most lame and impotent conclusion!" We shall not exclaim at all, but ask, with the utmost possible composure, whether, because the respectable Grotius may have erred in giving a round enumeration of the number of martyrs near his time, it be a necessary consequence, that Eusebius, although not absolutely perfect, should, in a professed, regular, authenticated (if a constant reference in the earlier part to ancient authors can make it so)—in such a detail of the history of Christianity, and therefore of her martyrs, be deemed utterly unworthy of credit? And, without noticing the other hard names applied to this historian, we would ask again, who had the exclusive privilege of recording the crimes of the persecuted, and the merits of their persecutors, in the time of Julian, the gracious sovereign

of the latter? What! could not Libanius, his zealous panegyrist, gratify him so far as to detect all the forgeries of the courtly bishop and the passionate declaimer? He wanted not liberty to perform such a work, even under the succeeding Christian emperors; but, although he did not abstain from speaking his mind on the subject, he principally occupied himself in declamations to the praise of his gods. But if the error of Grotius is to affect the credit of Eusebius in so alarming a degree, why should we bound the influence of the argument? It is set at motion, to all appearance, in vacuo, and there is nothing to stop it. Why, then, must not the credit of all historians fall in the universal ruin? And if Grotius be convicted of exaggeration, shall we not be naturally led to inquire, what confidence can be placed in the perverse fabrications of heathen malignity; what degree of credit can be assigned to a bigotted unbeliever, and an insidious falsifier of history, who, under the protection of a public, indifferent to religion, or hating it, has assumed the exclusive privilege of recording the wholesome severities inflicted on the Christians by the agents, and at the command, of their gracious sovereigns?

Mr. Gibbon has accused Grotius of exaggeration; and, as so accurate a historian asserts nothing without authority, he has produced his authority for this charge, in a note, which tells us, that "*Fra Paolo Istoria del Concilio Tridentino, l. iii.*" (Mr. Gibbon is rather expert in false references*, and this, if the editions do not vary, is one for l. v.) "reduces the number of Belgic martyrs to 50,000. In learning and moderation Fra Paolo was not inferior to Grotius. The

* In note 182, containing a spiteful and ignorant attack upon Eusebius, the Fifth Chapter of the Eighth Book is put for the Ninth Chapter of that Book.

priority of time gives some advantage to the evidence of the former, which he loses, on the other hand, by the distance of Venice from the Netherlands." A very precise balancing of evidence! First, here is the priority of time assigned as an advantage to Fra Paolo. From Courayer's Preface to his French translation of this Venetian's history, p. ii., we learn that the history was begun in 1608, and published in London 1619, by Antonio de Dominis, Archbishop of Spalatro. The passage in question occurs about the middle of the work, and might be written in 1613. Grotius's *Annales Belgici* was a juvenile production, and a part of it was read by Casaubon in 1613. This is Bayle's assertion. The analogous passage, the passage referred to, in the *Annales*, occurs in the first book, very near the beginning of the work. We cannot say much, therefore, for the priority, in favour of his supposed opponent. In the distance of Venice from the Netherlands, Mr. Gibbon is perfectly correct. But a more important question occurs: Are Grotius and Fra Paolo really at variance? We assert, without hesitation, they are not. The fact is, these two historians are speaking of two very distinct subjects: Fra Paolo of the persecutions in the Netherlands alone; Grotius, of those carried on in general by Charles V. The last author, having asserted the inefficacy of persecution, adds: "*Nam post carnificata hominum non minus centum millia, ex quo tentatum an posset incendium hoc (the reformation) sanguine restingui, tanta multitudo per Belgicam insurrexerat, ut,*" &c*. And this refers to the year 1566. Fra Paolo, under the year 1558 (this difference alone is of considerable importance), writes, "*et, con tutto che il numero ne' Paesi bassi, tra impiccati, decapitati, sepolti vivi, et abbragiati, dal primo editto di Carlo, sino a questo tempo*

* *Lib. i. p. 12, fol. ; pp. 16, 17, duod.*

della pace, aggiungesse a cinquantamila;" &c.† We hope our readers will profit so much by the present discussion as to excuse its length; and with pleasure we return to Mr. Milner.

The Second Part, entitled "Evangelical Truth," has every thing to recommend it to the Christian reader, though he know not, or care not to know, any thing about Mr. Gibbon or his history.

In the Third Part, we stop at pp. 136, 137, to recommend what is there said, concerning the character of the most celebrated heathens, to the attention of our readers. We are persuaded that much important error is imbibed, in early youth, from the custom of presenting the fair side only, or principally, of these characters to the youthful student. The intention may be, and is often, good; but the effect is frequently either Deism, or a latitudinarianism almost equally incompatible with Christianity. We are not speaking of the poets, but of the philosophers; and justice, as well as the security of just principles, requires, that the true character of these persons should be exhibited. We have no doubt that many grown scholars are almost totally unacquainted both with the impiety, and with the licentiousness, of the principles held and taught by most of the heathen philosophers, whatever sublime and plausible sentiments may appear in some parts of their works. Mr. Milner has, for the purpose of dissipating this illusion, referred to one of the best parts of Bishop Warburton's *Divine Legation*. There is another work, written by a friend of the bishop, without his name, but the author is now known to be the Rev. Mr. Towne, on the same subject, and to precisely the same effect, but with a much larger de-

* *Conc. Trid. l. v. p. 422, ed. sec.* It is remarkable, that Mr. Hume understood these passages right. See *Hist. of England*, ch. xl., under A.D. 1571.

tail of proof. The proof we think unanswerable, and most important. The title of the work is, "A Critical Inquiry into the Opinions and Practice of the Antient Philosophers, concerning the Nature of the Soul, and a Future State," &c. The second edition, published in 1748, should be read.

The passage in answer to Mr. Hume's observation, that all devout people are melancholy, deserves to be transcribed :

"I have been, I suppose, far more in the company of such, than Mr. Hume's prejudices would ever permit him to be. I have seen them in various scenes of life, and in the awful hour of death itself; and I do declare, from my own observation, the assertion to be as false as falsehood can make it. No; devout people are cheerful people; and in death itself I have seen them supremely so. But I can conceive how the reserve and awe, with which the accidental company of a man so horribly impious, and so profoundly sagacious, as Mr. Hume, might strike a pious mind, would by him be construed into melancholy." pp. 147, 148.

The Fourth Section, on Humanity, as particularly relating to Mr. Gibbon's reflection on the Conquest of Canaan, is judiciously managed. Dr. Paley has a good sermon on the subject, and Dr. Graves a good lecture. Infidels would be ashamed of such arguments as they are compelled to hold on this topic, if it were a secular one; but the productions of the nursery *against Christianity* are oracles. Mr. Milner has well accounted for the Progress of Christianity, in Section 10, in opposition to the visionary and convertible * causes assigned by Mr. Gibbon; and in discussing the Cause of the Enmity against Christianity, in the next section, he has plainly demonstrated it to be the hatred of the corrupt heart of man to vital religion. Mr. Gibbon had endeavoured to account for the different

treatment of Judaism and Christianity, by supposing that the distinction between a *nation* and a *sect* will solve the phenomenon. The conclusion of this section is acute and decisive.

"It is not singularity, as such, that excites this enmity. The modern dissenters, I mean only those who have deviated from the Gospel, may be as tenacious as they please of their sectarian peculiarities, without giving the least offence; and the churchman may, with rigid exactness, obey his diocesan, and regulate his ecclesiastical conduct by the Rubric; but if he preach, and feel, and live in the Gospel, he will be severely censured by the world. Both these cases are well known in England; and they illustrate, in opposition to our author, that *national establishments* will not secure real Christians from that persecution from which the unchristian sectaries will be exempt. And I seriously believe, had the nation of the Jews been wholly evangelized, and the Christian sect become in spirit and conduct like the Jewish nation, the tables had been reversed; the distinction between a nation and a sect had proved frivolous in experience. The Christians had been tolerated, and the Jews had felt the whole weight of persecution."

A very striking passage concerning conscience occurs, pp. 215, 216.

The "Conclusion" contains an useful recapitulation of the whole. P. 244, line 8, has, we suspect, a redundant negative. We shall conclude our direct attention to the volume before us, by extracting the last paragraph but one, and that, for the express purpose of obviating the popular calumny against evangelical divines, that they despise and discourage human learning. True, they do not deify it; but such at least as Mr. Milner shew, that, on proper occasions, they can vindicate to it its due honour.

"It will be well if the fashionable, and even affected, contempt of ancient learning, which has infected even godly men, arise not in them more from sloth than from spirituality. Man was not made to be idle. Ministers of the Gospel should least of all be so. A lively and close attendance on every branch of duty, in connexion with that best jewel of life, *inward communion with Jesus*, is not in-

* That is, they would quite as well, if not better, account for the extinction of Christianity, as for its establishment. See a paper in our First Volume, pp. 641, &c.

compatible with some degree of secular study. Sure I am, that prayer and human learning are better companions, than prayer and that sauntering, gossiping spirit which so much disgraces the practice, devours the time, and vitiates the imagination of many, of some even good men, who have not from youth been habituated to close thinking. The Bible, and books written in the spirit of the Bible, must ever claim by far the principal part of the attention of studious men, who mean to glorify God by all their studies. Perhaps the learned ancients deserve the next place; I am confident the *light reading* of modern pamphlets does not. We seem to embrace the maxim as true, *a great book is a great evil*: but notwithstanding the contrary current of the times, I am free to say, that if those who love reading employed themselves in more severe, more voluminous, and of course more ancient authors, they would find their time and trouble to be better repaid. Were the ancient philosophers, in particular, more known among ministers, they would be far better enabled to defend the truths of God against learned infidelity, and to evince the importance of revelation, than they are at present, if

It seems to be the appointment of Providence, that some formidable enemy should in every age be permitted to try the fidelity and patience of the church; that some Goliath should ever exist, to defy the armies of the living God. This nation can reckon back a succession of such worthies, variously qualified, and variously exerting their qualifications. Almost in our own time, and in very rapid succession, Bolingbroke and Hume, and the subject of Mr. Milner's strictures, Gibbon, have disturbed and terrified the Christian world, much in the same manner as a highway robber alarms a company of honest travellers. The weapons of their assault, when put to the trial, have been found to be but feeble; and as the great mass of the enemies of Christianity have generally chosen to maintain their liberty on lighter terms than the perusal of heavy volumes against revelation, which have nothing to do with the real argument for their conduct, such works have, for the most part, been deposited, with the winding-sheet of the author, in the same grave. Mr.

Gibbon, however, has contrived to evade this premature, or at least dreaded, mortality, by interweaving his impiety in a history, which he has embellished with the inventive and licentious charms of a novel. But however evanescent and feeble the efforts of this most zealous opposer of the faith, it does not follow that they ought to be left unanswered. Weakness will prevail with the weak; and if the history of John Hickathrift were interspersed with insinuations or representations which endangered the faith of any class of Christians, it would be due to the importance of the end to construct a grave and, if necessary, an elaborate refutation of them. Mr. Gibbon adopted a style perfectly new, as applied to history. He professes to have learnt it from M. Pascal; *i. e.* he has applied to Christianity a style which the pious Jansenist applied to a cause notoriously profane and iniquitous. And with respect to history, we know of none, not even among the heathen writers, in which the author sustains the perpetual character of a grave buffoon, watching every opportunity, with a more than feline vigilance, to hold up a religion, which he affects to despise, to derision and reprobation. We suspect that the edge of this new instrument has worn blunt with the loss of its novelty; and that, like a riddle the solution of which is in every body's knowledge, the perpetual allegory of insinuation (if we may so express ourselves), is perused with the fastidiousness which attends almost every thing vapid and monotonous. We suspect likewise, that most readers now perceive more of the solution of the riddle than the author ever wished; and that, behind the easy smile, which adheres as uniformly and tenaciously to the countenance of the historian of the Roman Empire, as the ruddy tint of the chemist does to the pallid cheek of a painted damsel, they can discern a degree of hatred, mixed with fear and uneasiness, respecting the ob-

ject of his scorn, which powerfully reminds them of the "ghastly smile" assigned by our great epic poet to *him* of whom all the wicked are children.

A single successor to this monarch of his day we hardly know where to find; for the empire of infidelity seems now to be divided among a number of petty competitors, many of whom are endeavouring to rise by the same arts which caused their last venerable father to rise. The same style of grave buffoonery is still cultivated with indefatigable industry. It is a style which may be almost mechanically practised; and this, in point of ease, is a great object. It consists in a pretty close imitation of the style of real piety, with occasional intimations of mockery; and, in its less studied form, is produced by the adoption of Scripture expressions on light and secular occasions*. These occur, and in such a connection, with great readiness, to the minds of those who have had a religious education in any form, or have lived among religious people; particularly if the education or association has been compulsory. The sacred phrases are then burnt into the memory with the attendant sensation of pain, which fixes them, and directs to their future use. It is a minor, but copiously employed, ingredient of the irreligious style, to link together terms of religion, such as the epithets *holy, pious, devout*, with characters or facts of an opposite description, something which may degrade them, and render them odious. In writers of this class (for we recognize them at present chiefly as writers), there may often be seen a kind of profligate defiance of reli-

gious truth, which delights in exhibiting it in almost its real power and evidence, that it may shew the world how closely it can encounter truth without yielding to it. Piety and worth can be seriously acknowledged, defended, displayed; while the encomiast is careful to have himself understood as an enemy to piety.

Our readers must be entreated to bear yet a little further with our loquacity, while we just point out the two principal magazines from which most of the ammunition of Antichristian logic is supplied. The first is, the principle of variability, and at will, either demanding strict demonstrative proof, or admitting a naked possibility. Fiction cannot exaggerate the power of this engine. Does an unacceptable fact present itself? where is the evidence? It is probably not a theorem in Euclid: then, something may be said against it—it *may* be false. Does an acceptable one present itself? it may be true, because it cannot be demonstrably proved to be false, and some arguments may appear in its favour, which, when fully displayed, and the opposing ones kept perfectly out of sight, may carry in its front something of the solidity of fact. The other magazine is, the existing affinity between certain truths and certain falsehoods, certain good qualities and certain bad ones, in consequence of which a dexterous operator, particularly if he perform before easy spectators, may make any thing out of any thing. For the illustration of this principle, both ways, the reader is referred to Horace's Third Satire of his First Book; and to the whole of Mr. Gibbon's history, wherever he has a heathen to whitewash, or a Christian to tar and feather.

He who is well acquainted with the nature and operations of these two principles, will be fully competent, either to detect the manoeuvres of antichristian sophistry in others, or to practise them himself.

* The impious phraseology of the day is likewise, and in an equal measure, produced by the converse of this method; by applying light, ridiculous, derogatory, or profane terms, to sacred, and particularly to scriptural, subjects. A poem on any subject of this description, such as the Exodus for instance, may afford matter for the exercise and exhibition of this talent.

differ so widely from our author, that we are disposed to question whether any class of men in this country have more honourably distinguished themselves by their writings, during the last twenty years, than this very body;—a point which it might be easy to ascertain, by resorting to our author's rule of individual judgment. The ordinary proportion of weak writers may doubtless be found among them; but still we are at a loss to conjecture to whom, among the evangelical clergy of the present day, one or two individuals perhaps excepted, our author means to refer, when he speaks of their having degraded "the blessed truths of the Gospel, by associating them with newspaper bombast, with impudence, with invective, with dogmatage, with drivelling cant, with buffoonery and scurrility?" We are under the necessity, therefore, of condemning the whole of this passage, even as it now stands, and strongly recommending to the author a careful revision of the subject, and that separate appreciation of the merits of each individual author, by which alone he can arrive at a sound result.

Our author ably defends the evangelical clergy from those imputations of vanity, to which they are liable, in consequence of their names being inserted in the lists of Gospel ministers contained in evangelical pocket-books; or their portraits being engraved in the front of evangelical magazines.

"What is done in this way, is done not only without the concurrence, but to the extreme vexation of many of them*. Let it then be remembered, that there is a hunger-bitten race always hovering about those, from whom any thing is to be obtained; and who will seize as their own whatever they can lay

* "The portraits of living clergymen seen in the print-shops of London, are very naturally considered as proofs of a most inordinate vanity on their part. But the reader may be assured, that very few of these persons ever sat for their likeness. It is generally taken by the artist while the clergyman is in the pulpit, and published without his knowledge."

hold of, without asking leave of them to whom it belongs: men unconscious of any sense of delicacy, of propriety, of probity; caring not whom they offend, whom they grieve, whom they involve in their own disreputation; provided their gains be secured. From this quarter come the paltry publications to which we here allude. They are not to be placed to the account of those, who may be commendably mentioned in them. As, therefore, the composition of these articles of sale, may in no degree be ascribable to them, but entirely to the greedy chapmen who make them up, no conclusion can be drawn from hence, either for, or against such clergymen; nor are they in the least answerable for any praise, or censure, contained in these productions." pp. 181, 182.

The fifth chapter is "On the Concurrence of all serious Minds in endeavouring to promote a Reformation." Here we find much to commend. We admire the largeness of the author's views, when he urges religious minds to carry their concern "beyond the circumscribed limits of that efficiency which may attend the ministry of a few select men in the church." For though, as he adds, "we may look with pleasure on those spots that seem uncommonly fertile, it should be our devout wish that improvement may be found, not merely in patches of the country, but that the dew of heaven may water the whole land, and especially those parts, on the flourishing state of which the good of the entire community materially depends." We question, however, the justice of the remark, that "history affords *no* instances of any general revivals of religion in a nation in which we do not see the constituted authorities taking a considerable part." We also think that our author has not sufficiently guarded all that he has said in recommendation of a concurrent endeavour on the part of those who seriously desire a reformation. Such an expression as the following—"those whose views of Christianity are confined within the limits of its preceptive excellence, should endeavour to give *that* its whole force," &c.—is calculated to encourage an idea,—

an idea, indeed, to which the general tenor of the work stands in direct opposition,—that the peculiar doctrines of Christianity may be overlooked without producing serious inconvenience. The author, we are persuaded, would fully agree with us, that no one could give even to the precepts of Christianity their whole force, who should neglect those powerful motives and sanctions which its doctrines furnish, and confine his views “within the limits of its preceptive excellence.”

We highly approve of the spirit which appears to have dictated the following passage, as well as of the general sentiments which it unfolds.

“It should be observed, with thankfulness to God, that in some late publications on religious subjects, there is a much more evangelical strain than was found in works of this kind which appeared 40 or 50 years ago. It is true indeed, that in some of these productions, we occasionally find a passage which bears hard on the clergy accused of methodism. But let them not regard that. The tone of divinity is rising. Who does not admire that magnanimity of mind, which the apostle discovered when he wrote these words: *Some preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the Gospel. What then? notwithstanding every way, Christ is preached; and I therein do rejoice, yea, and will rejoice.* Phil. i. 15—18. I introduce this quotation for no other purpose, but that of exciting the pious clergyman, not to regard that indiscriminate censure which may touch him, in works tending to promote the ends at which he is conscious of aiming. If the Great Pastor be better known, the under-shepherd has reason to rejoice, and in this case ought to think nothing about himself. His character will be cleared in good time. It must be confessed, that this candid treatment of the serious efforts of some modern divines, has not been observed by all who might have been expected to take pleasure in their good intentions. They who have endeavoured to call the attention of the public to some neglected points, have been more censured for their incidental mistatements, than commended for the general good tendency of their labours. But the hard controvertist never waits for the growth of truth. He treats its present immaturities with severity;

attacks the tender shoots; twists off the very buds that give the hope of seeing fruit in its season; instead of endeavouring to protect the rising plant, from those who would destroy it root and branch.” pp. 204, 205.

We trust that all those who are disposed to treat the author of the present work with harshness, will give their due weight to these considerations, so far as they may be applicable to him.

In the censure which our author attaches to the republication of the *polemical* divinity of ancient days, when intended for the promotion of party purposes, we entirely concur. But we are not disposed to affix the same blame to those who should do this to promote, not controversial strife, but Christian peace and unity. If, for example, it could be shewn, that in the accredited writings of the reformation sentiments are to be found which favour both the Calvinistic and the Arminian hypothesis, the exhibition of them might be of some use, as a foundation on which to build a strong argument for mutual toleration and forbearance. This is what one of our correspondents has done, in his “Sketches of the Reformation,” and, we think, with considerable effect. Beyond this point, the republication of ancient controversial writings, especially on unessential points, ought not, as we conceive, to be carried. We fully agree, at the same time, with our author, in the opinion that many of the writings of our ancient divines ought to be republished. “They are so valuable, as to be books for every age; and much would it be to be regretted, were they suffered to sink in oblivion:” and on this ground we approve of the plan of the “Fathers of the English Church.”

The sixth chapter, on “the Qualities which the present Times require to be united in them [*those*] to whom the Management of Religious Concerns is entrusted,” contains some valuable suggestions, and ought to be read by every dignitary of the church. The requisites to success are stated to be, “the determination

of an active piety, accompanied with the knowledge of a divine, and the liberality of a genuine philosopher."

When our author treats, in his seventh chapter, "of the Importance of cultivating a Spirit of Devotion, and of its probable Effects on the Ministers of Religion in this Period," he appears to be in his element; and if it were not for the note which he has introduced at the close of it, we should have cordially approved of the whole. The note in question treats of the able work published some years since by Mr. Overton, entitled "The True Churchmen ascertained." We are unwilling to revive the discussion respecting this work, which has already occupied so many of our pages; but we should not do justice to our feelings, if we did not express our dissatisfaction with the contents of this note, and our hope that the author will see reason, on further consideration, either to expunge it entirely, or at least very considerably to qualify some parts of it.

The eighth chapter proposes "some obvious Means of ameliorating the State of Religion." We were particularly struck with the following passage, which occurs at its close.

"Of all professions, ours is that, which, when acted up to, most endears man to man. We have only to hold together in 'striving for the faith of the Gospel;' to endeavour to preserve the spirit of Christianity in ourselves, and to impart its virtue to the people; to preach Christ with the simplicity with which the scriptures hold him forth; to endeavour to root out immoralities from our charges; to make our families the patterns of what other families should be; to conduct ourselves on all occasions with dignity, good sense, and kindness: and, in time, we shall find our churches well attended; our office revered; our persons respected; our houses looked at, as the seats of order, propriety, and happiness; and our own minds filled with that 'peace of God which passeth all understanding.'" p. 249.

The author's suggestion of the advantage which in this lukewarm age might result from an imitation, by our Right Reverend Fathers of the Church, of the practice of Bi-

shop Burnet and Bishop Wilson, (we mean the practice of going as preachers from church to church in their respective dioceses), is without doubt important. Such earnestness on their part would unquestionably tend to bring religious zeal into repute.

The ninth chapter is in our author's best style, and indicates a mind well accustomed to those pious exercises which he recommends to others. Its object is to induce "Devout Christians, of every Condition," to have recourse to PRAYER, as the grand instrument of effecting "a revival of religion." The first section is occupied in proving that "a general effusion of the Spirit of Grace upon us is our best hope;" and the second, in pointing out the probable effects which such an effusion would produce in the church.

"From such an influence," observes the pious author, "irradiating the mind, and sanctifying the heart; operating both on clergy and laity; equally effectual in making the one endeavour to exert the whole force of Christian truth, and disposing the other to receive the word of Christ with all readiness: we should behold a state of things, far beyond what would content some, who though laudably intent on resisting the progress of infidelity and insubordination, seem not to include in their labours, the restoration of *vital religion*. It would not be the return of mere decency; but of something of a higher character; something, by which God would be more honoured; the unrivalled excellence of Christianity more visible; the community more effectually reformed; and the individual a more holy, a more useful, and, a more happy being." p. 258.

We cannot afford to make any further extracts from this chapter, but must refer the reader to the work itself, the remaining part of which will amply repay him for the labour of an attentive perusal. The "Address to young Clergymen," which occupies upwards of eighty pages, is particularly excellent, and deserves the careful consideration, not only of those for whom it is primarily intended, but of all Christian ministers. A single extract from this division of the work must serve as a specimen of the judicious and

seasonable counsel which it communicates.

"It may be well to apprise you, that truths of great moment, may come before you, accompanied with circumstances repugnant to your feelings. I would not attempt to reconcile you to that which cannot be defended; but I would guard you against that extreme disgust, which may prevent your judging fairly in the case. It sometimes happens, that where such truths are inculcated with exemplary earnestness, there are certain attendant circumstances, which make the mind of an observer not familiarized to the scene, revolt against every part of the system. A striking character of vulgarity, or a puritanical appearance pervades the assembly: people of coarse and forward aspect meeting our eye; boisterous singing offending our ears; expressions in the sermon, not strictly according with our ideas of propriety; and usages, that deviate from those to which we are accustomed. All this is repulsive.

"But let us endeavour to pass through these adventitious matters, and know what is doing here. What is the minister about, who actuates this scene? Is he endeavouring to do good? Is he seeking to give the heart a right direction? Is he aiming to penetrate it with the love of God, with an exalted idea of our Saviour, with the wonders of Redemption, with a sense of the obligations under which they lay us to live to God? This is excellent; though it proceed in a way, which does not accord with the feelings of an elegant mind. The thing itself ought to be done; though it be neither necessary, nor adviseable, to do it in this manner. Forget the manner, and then say, whether the aim of the preacher do not correspond with the idea which history gives you of the aim of those, who first taught Christianity. His preaching from a little Bible, his attire, his gestures, his seemingly affected language, his extempore prayer, his bombastic hymn, no more prove his doctrine to be false, than they prove it to be true. Nor indeed, will a little admixture of Quixotism in the man, be a sufficient reason for considering the whole of his system, as founded in error, unless it can be demonstrated, that one part is so inseparable from the other, that we must receive the whole; or reject the whole.

"By resorting to fair rules of judging, we may see reason to approve the aim, while we condemn the manner of conducting it; and be preserved from confounding the characteristics of truth and goodness, with those of natural constitution, acquired habit, or false taste. And indeed it is worthy of a culti-

vated mind, to make this dijudication; and to acknowledge the force of the principles inculcated, if under all these disgusting circumstances, we see great moral effects produced, both on the clergyman who enforces them, and on those who are attached to his ministry. If he be not only zealous and indefatigable in the public duties of his profession, but exemplary in his private life; if he be not only in the pulpit an assertor of Christian doctrines, but out of it all that is faithful, industrious, humble, and kind; the poor man's friend, the young man's counsellor, the sick man's comforter, the widow's solace, the child's instructor; if among those to whom his daily conduct is visible, he be acknowledged a pattern to the living, and received as an angel by the dying; and if in those who own him as their shepherd, we perceive, not only a *professed* regard to religion, but a holiness, an uprightness, a humility, a contentedness, a peace of mind, not generally found among men; if such be the effects of his doctrine, the cause which produces them has a demand on our attention: and the offending circumstances, we may treat, as metallurgists do the coarser parts of ore in which gold is contained." p. 303.

Having thus accompanied the author through the whole of his able and interesting work, we think it necessary, before we conclude our review, to make a few general remarks on the manner in which he has executed his task. What he professed to consider was, "the present state of religion and morals, with a view to the dispositions and measures required for its improvement." Title page.

Now in pursuing this object, we think that he has failed in one very material respect--we mean, in giving a fair view of the state of the clergy. He has, it is true, in the preface to his work, intimated a design of confining his observations chiefly to that part of the clergy to whom the name of Evangelical is given; but we object to this course, both as partial in itself, and as wholly inadequate to the attainment of his professed purpose. The clergy generally, and not some three, four, five, or six hundred of them, are to be regarded as the grand instruments of the moral improvement or deterioration of the mass of our population.

In an attempt, therefore, to ascertain the present state of religion and morals, with a view to its amelioration, to leave nine-tenths, perhaps nineteen-twentieths, of the clergy, almost entirely out of the scope of his observation, is surely a most important defect. We admit that the clergy called Evangelical are entitled to hold a very prominent place in such an investigation. We admit, also, that the exposure of their faults, with a view to their amendment, and to the consequent removal of those impediments to the progress of improvement which such faults unavoidably occasion, forms a proper and necessary part of the author's plan. But, after all, how small a proportion do these faults and their consequences bear, even if we estimate their amount as largely as our author does, to the moral evils produced by the far more essential and fundamental deficiencies, which might be shewn to exist, to a wide extent, among the mass of their clerical brethren. The author, indeed, has occasionally alluded to the low state of religion among the great body of the clergy; but his allusions are remote and incidental. His judgment of them, we are persuaded, is far less favourable than they may themselves imagine from a perusal of his work. There is, therefore, some danger lest it should lead them to turn their eyes from the contemplation of their own character, exclusively to the faults of those, by whose zeal and piety they may have felt themselves reproved. In this case, they may be more disposed to congratulate themselves on the triumph they may imagine to have been obtained over these obnoxious men, and to indulge a feeling of complacency in being exempt from their faults; than to search out and lay to heart their own; or to aspire after the unquestioned excellencies which belong to the evangelical party, and which (notwithstanding their admitted deficiencies) render them, in our view, the grand prop and stay of religion in the land. Had the whole body of

the clergy been exhibited in their true colours and dimensions, this effect would have been in a great degree obviated. At least, we cannot doubt that the portrait drawn of the evangelical clergy in the work before us, even allowing it to be a just resemblance, would thus have been placed in a much less disadvantageous point of view: for it would certainly have gained no small relief by the contrast.

Let it not, however, be supposed for a moment, that we disapprove of the freest discussion of the faults of the evangelical clergy, provided that discussion be conducted in the spirit of Christian love. On the contrary, we rejoice in it, because we have no doubt it tends to good*. It tends, as we conceive, to their improvement; and with their improvement the interests of vital Christianity are most intimately connected. But still we are of opinion, that, in a work on the state of religion in the Church and the means of its improvement, intended not for religious persons merely or chiefly, but for the world at large, the author ought not to have confined his animadversions to so small a part of the clerical body.

But the question recurs, Whether, on the limited plan which the author has adopted, he has succeeded in exhibiting a just view of the evangelical clergy? Our opinion upon it may be inferred from the remarks contained in this and the fore-

* We know that there are many worthy men who think differently from us on this subject; but for the reasons which we have already given, in our last number (p. 107), and for others which might be adduced, we are disposed to adhere to the opinion expressed above. It is impossible to read the Bible without being struck with the openness and unreservedness with which the inspired writers mention the errors and sins of good men. Had all notice of these been omitted, we should have wanted many an impressive caution, which we doubt not have proved highly serviceable to the Church of God in every age. And we think that a similar course is still called for, not merely by considerations of expediency, but by Christian candour, uprightness, and fidelity.

going number. In substance it is this, That while he has most ably defended them from the charges usually preferred against them by the undiscerning world; while he has most satisfactorily vindicated their doctrine, manner of life, faith, purpose, charity; he has charged certain faults in some cases more heavily, and in some more indiscriminately, than is consistent with what we conceive to be the real state of the case. We also think, that the circumstance of his dwelling so much on the infirmities of evangelical teachers, while brevity is consulted in treating of their virtues, may tend to give somewhat of a false impression of the real design of his performance. At the same time we have no doubt that it will tend greatly to raise the general estimate of the evangelical clergy; for though it may fall somewhat below the point at which they are placed by those who know them intimately, it rises by very many degrees above the judgment of the world at large. We have reason to believe, that, in this respect, it has already produced most beneficial effects; and that, in the case of not a few intelligent and respectable individuals, it has operated in a remarkable manner to abate prejudice and conciliate regard. The scriptural correctness of the doctrine of these men, the exemplary purity of their lives, and their conscientious adherence to the rules of the Church, are established by him in the most satisfactory manner: and these, let it be remembered, are the qualities their claim to which has been most vehemently contested.

Another particular in the work before us, to which we feel ourselves compelled to object, is the occasional use of language approaching to sneer and sarcasm, in place of that mild and affectionate tone of conciliation which the office of a reprover peculiarly requires; and which, indeed, seems to be so much the natural and spontaneous expression of the author's feelings, that a contrary course in him is rendered more objectionable by its incongruity.

Some instances of this fault have already appeared in the course of our review, to only one of which we will again refer, as an exemplification of our meaning.

"Taking" this class, viz. that of the evangelical clergy, "in the gross, he does not think that the persons of whom it consists, can be justly said to have made up by perfection of character what they wanted of importance through the smallness of their number, and the inferiority of their station". Some of them appear to him to deserve a place among the brightest ornaments of their profession. But truth obliges him to acknowledge, that there are others, who have so little beyond honest intention to entitle them to commendation, that all claim in their behalf to honourable distinction must be waved. The cause of the latter must be referred to that charity which '*thinketh no evil*' either of men or things, wherever it can consist with a due regard to truth and goodness to think otherwise." p. 46.

Who could imagine that these were the same of whom the author says in another place, that, "*as a class,*" "they are more than free from immoralities; and here, that they are men of "honest intention." Surely it requires no great effort of charity to think well of such men. Surely such commendations, if merited, as we believe them to be, must be considered as going some way towards forming at least a comparative "perfection of character," and as constituting no mean claim to "honourable distinction" in the Church. We likewise object to such expressions as "that *highly rectified spirit of orthodoxy,*" p. 261. We could have wished also that the notes at pp. 183 and 285 had been wholly omitted: their levity is not well suited to the occasion on which they are introduced.

Our author's style is not open to any great degree of criticism. It is sometimes a little too pedestrian, but it will not so much offend, as it will fail to gratify, a correct and classical ear. It has not a few unautho-

* There is something not very correct in this mode of expression: it sounds as if largeness of numbers, or superiority of station, could be admitted as a compensation for moral imperfection.

rized terms, and many of those little redundancies and obscurities which are tolerated in conversation, where we excuse some unnecessary length, and where the voice of the speaker renders the meaning easy, but which we Reviewers think it our duty to discourage in books: and it has a few ill-assorted metaphors, and not completely grammatical expressions. The following instances may serve, in some degree, to exemplify our meaning.

"There is no *disreputation* attaching to absence," p. 3, &c. "It is painful to recollect what a small portion of the Sabbath *goes to* religion," p. 7. "Few of our villages, &c. *but* [fail to] discover it," p. 9. "He learns neither to be a good subject, *or* [nor] a serious Christian," p. 10. "The argument must have little force with *them* [those] who," p. 11, et passim. "He is *free to own*," p. 22, is an expression which, in our opinion, those only should use who have privilege of parliament. "We are naturally drawn to hear of *that* again to *whose* authority, &c." p. 38. "All *innovating propensity*," p. 39—say, propensity to innovate. "He wishes to acquire *visibility*," p. 187. "*Fi-nicking propensity*," p. 341.

But after all the deductions which can fairly be made from the merits of this performance, enough will still remain to entitle its pious and amiable author to the cordial thanks of every true friend of religion within the pale of the Church. His errors are manifestly errors of judgment, and not of intention. It is no more than justice to him to state, that we have never read a book which has left on our minds a stronger impression of the honesty of the writer. The cause which he has principally at heart is evidently that of truth; and there breathes throughout his work a predominating spirit of devotion and charity, which must raise his personal character to a high place in the estimation of every religious and unprejudiced mind. He has communicated much valua-

ble information to the public, and rectified many very important misapprehensions. The piety which he has exemplified and accredited is a piety of a very high order, and which we should rejoice to see universally diffused; and he has shewn great courage, though not always a due degree of caution, in attacking the faults, the real but not sufficiently acknowledged faults, of religious persons. We must own, that we view with satisfaction all this freedom of discussion. We are pleased to see honest and competent men treating of the actual state of religion. The good cause can hardly fail to profit by it. A few uneasy sensations will be produced; a few errors will on all sides be committed; and many animadversions will be excited: but the general benefit will be great and durable: and the author, after experiencing a few alternate gusts of censure and praise, and availing himself (as we trust he will) of any hints he may receive for correcting the mistatements into which he may have fallen, will, we are persuaded, enjoy the consciousness of having performed, though not without his mixture of infirmity, a most important duty; and though he may have stirred up some momentary dissension respecting the merits and demerits of his performance, and the characters of the men whose picture he has delineated, will be gratified with the reflection that he has done a deed serviceable to the Church, and conducive to its permanent peace and unity. That minister will have only himself, and not the work or its author, to blame, who does not derive from it the most important benefits. Those on whom the obnoxious title of "evangelical" has not yet been bestowed, if they read it with care, may see reason to suspect that it may have been owing much more to their neglect of the fundamental doctrines of the Gospel, their disposition to assimilate their manners and practice to those of the world, their want of zeal in the cause of

their Redeemer, and their inactivity in the great work of saving souls; than to their orthodoxy and regularity, that they have been exempted from this opprobrious appellation. Let this consideration lead them anxiously to examine themselves, that they may discover their real character, lest, in the great day of the Lord, when the chief Shepherd of the sheep shall require at their hands an account of that part of his flock which has been committed to their care, they be found to have neglected or betrayed their trust. At least, if this work has been approved and applauded by them, they cannot refuse to try themselves by its rules, and whereinsoever they find themselves defective, to endeavour to amend in that particular. If they do so, the advantage, both to themselves and to the Church at large, will be immeasurably great.

As for those to whom the title of "evangelical" is applied, we trust that they will in general be eager to profit by the suggestions of the author; and that those of the body, more especially, who feel that they have any need of his counsels, will pursue the Christian part of overlooking what may be offensive, and applying what they must acknowledge to be just. Even those who regard the work (as we understand some persons to do) as the offspring of lukewarmness and treachery, will not, we sincerely hope, be so false to their own best interests, we had almost said so *unevangelical*, as to reject useful admonition, because it may appear to them to be given in a spirit of hostility. Even heathen moralists would instruct us in the duty of taking lessons of conduct from an enemy: and we have no hesitation in saying, that however men may have spoken, preached, or written, respecting the Gospel of Christ, they certainly have as yet attained but a low degree of proficiency in that part of it which to themselves is by far the most important—we mean the spirit and temper of their Divine Master—who will

deliberately refuse to rectify what this author has shewn to be wrong, because his manner may be offensive, or because he may have mixed much error and infirmity with his strictures.

Practical and Familiar Sermons, designed for Parochial and Domestic Instruction. By the Rev. EDWARD COOPER, Rector of Hamstall Redware, Chaplain to the Earl of Courtown, and late Fellow of All Soul's College, Oxford. London. Cadell. 1809. 12mo. pp. 323.

WE would ever wish to bear in mind that aphorism of the old divine*, "that sermons are dangerous things." Though not inspired, they treat, or profess to treat, of what is: the injury or the benefit they may produce is infinite. We have often the painful task of travelling through pages, tending chiefly to provoke controversy; or if of another cast, deficient in motive and principle: which say, "Move the world;" but to the inquiry, "Where must we stand?" offer no directions. To see plain practical subjects, scripturally discussed, is to us a sincere pleasure: it is similar to that of the traveller in the desert, who having been parched with thirst, and deceived, as is frequently the case, with the appearance of water, comes at length to the clear refreshing stream. With regard to controversy, our opinion need not be repeated: we object not to it when conducted in love and meekness; but Christian faith and Christian practice are what we wish to encourage;—a faith affecting the heart and influencing the conduct; a practice universal in its extent, and built upon plain and acknowledged truths; those truths which are not wrung from Scripture, but flow freely, like the juice of the grape, from the first pressing of the vintage. "Quæcunque necessaria manifesta," says St. Chrysostom; and one greater than St. Chrysostom

* Herbert.

exhorts Timothy, already so advanced in divine knowledge, to "remember Jesus Christ raised from the dead." It is true, there was a heresy then in the church, denying this doctrine; but from other parts of the writings of St. Paul, we may be confident that he urged it, not only in opposition to heretics, but as being plain, practical, fundamental. It is a sufficient recommendation of these sermons of Mr. Cooper's, that they are of this kind. There is no discordance of any real moment between the title and the substance of them: they are, what they profess to be, practical and familiar Sermons. The author appears in them truly anxious to "teach every man, and warn every man;" and this upon the soundest principles, that he may "present every man perfect in Christ Jesus." He is not more earnest to point out to his hearers, *how* they ought to please God, than he is to see them abound in holiness more and more.

The preface diffidently states the purport of the volume. The author declares his aim, and very ingenuously acknowledges that he does think he has attained it. We are not surprised that he should find it difficult, "*proprie communia dicere*:" we are glad, however, that the difficulty did not deter him from the attempt. For though, according to our ideas of what *might be done*, there are some few defects, the avowal of which we are confident the author himself would not wish us to withhold; we yet think he has so far succeeded, that humble minds, in the very lowest station, cannot fail of reaping sound instruction from these pages.

We fully agree with Mr. Cooper, that to reduce every word to the level of the lowest understandings, is unattainable: but we should be disposed to question the position, that, were it attainable, it would be unnecessary. On the contrary, we think that it would be unquestionably better, if every word could be spoken intelligibly to all. The

trumpet should in no case "give an uncertain sound." But this is perhaps requiring an impossibility; and we should be most unreasonable to breathe animadversion, merely because this has not been effected. We only mean to observe, upon the authority of that trite quotation, "*optimus ille qui minimis urgetur*," that, for vulgar minds, a plainness still greater than that which runs through these sermons, may, as we conceive, be used without vulgarity. Upon this point we would refer to some very useful observations of a correspondent who has signed himself B. T., which appeared in our volume for 1805, pp. 11, 136, and 273. It would be tedious, and appear captious, to produce instances to prove our point: but as we hope to see other works of a similar tendency, from the same pen, we thought it right to suggest this prospective consideration. With the same view we would notice likewise, that some of the words are too long, when shorter ones would express as much. It is a great beauty of that primitive language, the Hebrew, that there are comparatively *so few long words*. We think this has never been sufficiently attended to. When in the act of composing, it would indeed obstruct preachers, were they to be thus studiously minute; but it would be easy afterwards to substitute short for long words; supposing always that the short is of equally ordinary acceptation with the long. We think it right also to remark, that this volume of sermons, excellent as it is, is not quite so well suited for domestic as parochial instruction. For domestic instruction it should have been thrown, at least in some parts, into a somewhat different mould. This is more easily felt than described. A sentence, which has great propriety when falling from the lips of the preacher in the pulpit, does not come so well from another person, or even from the preacher himself, when read in the family; especially if the family be a small one.

Having made these prefatory remarks, which deserve not the name of objections, and will not, we are confident, be considered by the pious author himself in any other light than as suggested by an anxiety to promote the same end which he himself has in view, we proceed with pleasure to lay before our readers some extracts from these discourses. Our limits will not admit of our commenting at any great length; and Mr. Cooper is already too well known to the public to render it necessary.

The first sermon, on the value of the soul, is a very solemn and impressive one. It is a subject well chosen for the introductory discourse. The following extract from it is peculiarly striking and forcible.

"My brethren, did you ever seriously try to consider what eternity is, or what is meant by living to all eternity? We may form some notion about time; for we reckon and compare it, and so may understand something of what it is. But eternity—awful word! It is above our thoughts and beyond our understanding. We may have some idea of what it would be, to live for millions and millions of years. But to think that after these are gone, still millions and millions of years are to come; that even when these are ended, eternity is still before: to consider that at the utmost distance of time which we can count or conceive, the soul will still be living, and thinking, and feeling; and at the same time will be no nearer to an end than it is at this present moment. What a vast, what a wonderful idea! of what inestimable value must the soul be! who can compute its worth?" p. 5.

The application also is so excellent, that we cannot forbear inserting it.

"At present, you may not be sensible of your folly. The god of this world may have blinded your eyes, that you see not. The things of this world appear of so much value, that you can look at nothing else. But it will not be always thus—a day is coming, when the dream will end; when the veil will be torn from your eyes, and the world will be seen in its true light; when all its profits, and all its pleasures, will be seen to be lighter than vanity, and more worthless than

chaff: while the importance of the soul, and of eternity, will rush upon the mind with a clearness and a force, of which you now have not the slightest notion. And what at that time will be your feelings? When you are lying on the bed of death; when you are about to close your eyes for ever in this world; when the whole world, if you have gained it all, cannot for a moment stay the parting breath;—what will be your feelings? How deeply will your heart be torn with grief, remorse, and terror! How bitterly will you lament and condemn your folly! What will you not be ready to give, that you might but live over again, and provide for eternity? Many most awful and distressing scenes of this kind, are the ministers of the Gospel forced to witness. Many instances do they see of persons who never discover the value of their soul, till, as there is every reason to fear, the discovery is too late; of persons who, like Esau, having profanely sold their birthright for some worldly trifle, when like him, they would afterward 'inherit the blessing,' find, as he found, 'no place of repentance.' And still what greater numbers are there, we may tremble to think, who even go out of the world without making this discovery! who, sunk into a deadly sleep, think not of eternity till they awake in the flames of hell, and find their souls lost for ever." pp. 12—14.

Surely after all that has been said of pulpit eloquence, and after all the canons that have been laid down for the attainment of it, we may adapt these words of St. Paul to the occasion, "Behold, I shew you a more excellent way." The chief ingredient in true eloquence is, a hearty love of truth. There is more contained in those two well-known lines of the old presbyterian, than in the lectures of the modern one.

I'd preach as though I ne'er should preach again,
A dying man as unto dying men.

The third sermon, upon "the Impossibility of serving God and Mammon," is treated with ability and discrimination. Mr. Cooper handles his texts well. He does not, like the flowery popular preacher, run away from his text; or, like the fanatical visionary, spiritualize it into a meaning most remote from the obvious one. He keeps closely to it, and discusses it with fidelity.

Take the following passage as a specimen:—

“Let us remember, that if God be our master, we must follow him fully. He demands the heart. He will allow of no reserves. He will not permit us to choose which of his laws we shall break, and which obey; to keep one of his precepts, and to break another. He requires us to have respect unto *all* his commandments. He will not admit of a rival in our affections; nor suffer any idol to share with him that love, which is due to him alone. He has expressly said, that ‘if any man love the world, the love of the Father is not in him:’ that ‘the friendship of the world is enmity with God:’ and that therefore, ‘whosoever will be a friend of the world is the enemy of God.’

“This may be called a hard saying. Some at least may be ready to ask, ‘What then are we to do? Are we to be idle and slothful? Are we to neglect our business, and to let our families come to ruin? Are we to bring ourselves to poverty, till we become a burden to others? Does religion require these things of us?’ No my brethren: Religion requires of you none of these things. On the contrary, it forbids you to be idle: it commands you to be industrious; to follow your worldly business with diligence and activity. It expressly declares, that ‘if any will not work, neither should he eat:’ that ‘if any provide not for his own, and specially for those of his own house, he has denied the faith, and is worse than an infidel.’ But is there no difference between industriously following your worldly business, and making the world your master, your idol, your god? Yes: there is a very wide difference between these things. While religion permits, nay commands you, to follow with diligence your worldly calling, it also commands you to serve God, and to make Him your master. It tells you, that while you are diligently following your worldly calling, you must yet be faithfully serving God, ‘not slothful in business,’ but at the same time ‘servant in spirit, serving the Lord.’” p. 38.

A slight ambiguity occurs in the fourth discourse, in other respects an excellent one. We do not, it is true, apprehend the same bad consequences with the Friar of old, whom Bishop Latimer exposed by his story of the fox in a hood. But still, we cannot help noticing an obscurity in the following questions, concerning the meaning of cutting off

the hand, and plucking out the eye. “Are we to suppose that our Lord meant us to take it in its plain, literal meaning, *or in that only?* Did he intend that we should really cut off the hand or foot; and did he intend *nothing more than this?*” p. 50. These questions *seem* to imply, that in some cases the foot is absolutely to be cut off, and the eye plucked out. We are not however fearful of a general mutilation.

With the fifth sermon, on “the Day of Account,” we were particularly pleased, as being very plain and practical. The preacher adopts a very natural and easy division of the subject; and this is a point in which we think he excels, as well as in the discussion. The text is not tortured and lacerated by Mr. Cooper’s divisions. The close of this sermon is solemnly pointed.

“My brethren, I know not what reply you will make to these inquiries in that great day. God grant, you may be able to shew that you have been faithful to your trust, and so may deliver up your account with joy. But remember, that you can never do this, unless you now give diligence to make your calling and election sure. Opportunities lost, and talents wasted, must lead to shame and misery. Time is flying away on a swift wing. Every day which passes over our heads, is swelling the amount of that long reckoning, which we must hereafter give. Let us lay these things to heart, and live with this truth ever in our minds, that after death cometh the judgment.” p. 79.

The next is a most useful discourse, on the “Scriptural View of true Religion.” The preacher first points out what it is not, and then gives us a description of it when real. After declaring it to be an inward thing; that it consists in the state and disposition of the heart; that it is a new nature, which is evidently the meaning of the Apostle’s expression, “a new creature;” he thus, in order to evince the necessity of it, refers to those views of our natural corruption given in Scripture:—

“All those texts of Scripture which set forth the evil nature of man, in fact set

forth the necessity of this great change: for while his nature is evil, how can he be truly religious? Before he can be so, he must of necessity have a new nature. If the children of Adam are 'begotten in his likeness, after his image,' how can they become the children of God, without being begotten again in the Divine likeness, after the Divine image?" p. 91.

"Seek of God," then, he afterwards urges his hearers, "that renovation of soul which is all in all in religion. Pray earnestly that you may be 'born from above, born again of the Spirit,' that so being made 'new creatures in Christ Jesus,' you may be fitted for serving God acceptably in this world, and for seeing him and dwelling with him for ever in the world to come." p. 95.

This is the kind of preaching which makes persons hurry home after the sermon, anxious to be alone. Such, at least, is its tendency. Bishop Burnet truly says, that this anxiety after hearing a sermon, is the highest commendation of the preacher.

We feel disposed to quote largely from the seventh discourse, "On the Difference between Sowing to the Flesh and to the Spirit;" but one extract must suffice, in which the character of a real Christian is drawn with great simplicity and clearness.

"To sow, then, to the Spirit, is to live under the guidance of God's holy Spirit, and, in every part of our conduct, to bring forth the fruits of the Spirit. The man who 'soweth to the Spirit,' is one who lives unto God, and serves him with a willing mind. Awakened to a sense of his guilt and danger, as a sinner, he has fled to Christ for refuge from the wrath to come; and in the daily use of faith and prayer, trusts to him for pardon, grace, and holiness.—He lives not to the world. He does not indeed leave his station, nor neglect his duty in life. His conscience does not suffer him to be 'slothful in business.' He attends with diligence to the concerns of his proper calling, as being a part of that work which the Lord has here given to him to do. But his heart is not in the world. None of these things are his treasure. His affections are set on things above, not on things in the earth. His secret prayer is, 'Lord, lift thou up the light of thy countenance upon me;' and in an humble sense of

God's love and favour to his soul, he looks for a pleasure far beyond that, which the greatest worldly prosperity could give.—He lives not to himself. He thinks kindly and tenderly of others. He feels for them; prays for them; wishes and seeks their good, both in body and soul. He does not push his own interests at their expence: nay, he chooses rather to lose a part, even of his strict right, than, by insisting on it too strongly, to distress his neighbour. In short, he is constantly fighting against the flesh and its lusts; he spares no sin; he practises much self-denial; and labours daily in all things to keep a conscience void of offence towards God and man. Is he called to suffer for conscience sake? He suffers patiently, assured that if he suffers with Christ, he shall also reign with him. Is he afflicted? He murmurs not, knowing that he who 'sows in tears, shall reap in joy.' And what shall he reap? The text tell us; 'life everlasting.'" p. 102.

The sermon which follows next is the first of several setting forth the promises of the Gospel. The use of these promises is well illustrated; and is it not a point that requires to be illustrated? We think it does; and that it is by no means sufficiently borne in mind, by many preachers, that the apostle says, "Do the work of an evangelist." The true reason is, man's weakness and depravity being but slightly and cursorily acknowledged, the want of the promises of the Gospel is scarcely known. It is forgotten, that Christianity is made up of relatives and correlatives; that he, alone, who says, "O wretched man that I am!" can exclaim, "I thank God," &c.: and that we must feel the Psalmist's "miserere" before we can join with him in his "Hallelujah."

The subject of the eighth discourse is "The Faithful Saying." We with pleasure quote the following passage from it. Having spoken of the external evidences of Christianity, Mr. Cooper urges another species of evidence most highly important, but too much neglected.

"Attend to another kind of proof; to the experience of thousands, of millions, who

have found this saying a 'faithful saying:' who, coming to Jesus Christ for salvation, have felt the blessings of it; have found their hearts changed, and their souls delivered from the power of sin; have been begotten again unto a lively hope; and, even in this present life, have enjoyed the foretaste and earnest of eternal salvation. These are a cloud of witnesses to the truth before us. God grant that the number of them may yet be greatly increased! grant that more and more of us may be enabled from the heart to say, 'I know that Jesus Christ has come into the world to save sinners; for he has saved me. He has set me free from the chains of sin. He has delivered me from this present evil world. He has written his law in my mind, and shed abroad his love in my heart. He has taught me to seek and follow that which is good, and has given to me that peace which passeth all understanding.' This is to have the witness in ourselves." p. 120.

We were much gratified also with what the pious author says upon universal Redemption. It is in strict union with our own sentiments.

"But the words in the text point not only at the way in which this report should be received, but at the persons by whom it should be received. It is worthy of *all* acceptance, of *general*, of *universal*, acceptance. It is worthy of *all* men to be received. For all men are sinners, and stand in need of being saved; and can be saved in no other way than in that pointed out in the text. All, then, are concerned in this report. All must accept it, or perish. On the contrary, all may accept it and live. The salvation offered in the Gospel, is offered to *all*. Jesus Christ came to save sinners; *all* sinners who are willing to be saved by him. He shuts out none, but those who, by unbelief, shut out themselves. He commanded his Gospel to be preached 'to every creature.' He invites 'all who labour, and are heavy laden, to come to him for rest;' and he promises that 'those who come to him, he will in no wise cast out.'" p. 122.

Indeed, we fully agree with a most valuable historian of the Christian Church (Milner), that *particular* redemption was utterly unknown to the ancient church; and with him we wish it had remained equally unknown to the modern. The same sentiments appear again in the ninth

sermon, entitled, "The Brazen Serpent," which throughout is good.

"We may observe that this way of salvation, by faith in Jesus Christ, is *free and open to all*. None are shut out from it, but those who shut out themselves. It is a remedy provided for all who are willing to make use of it. Moses was directed to tell the Israelites, when he set up the Brazen Serpent, that 'every one who was bitten, when he looked upon it, should live.' No exceptions were made. All were invited to share the blessing. And all who sought a cure in the appointed way, obtained it. No stage, no state of the disorder, made any difference. 'It came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.' Thus it is with the salvation of the Gospel. It is expressly said in the text, the Son of Man shall be lifted up, that *whosoever* believeth in him, should not perish, but have eternal life." p. 139.

The eleventh sermon, on "the Offices and Gifts of Jesus Christ," is an admirable one, as shewing the use of the truths of the Gospel, and guarding them from any abuse.

"Some profess to take him for their king, but do not accept him for their Saviour. They call themselves by his name; say that they are his subjects; and pretend to be governed by his laws; but on *what foundation* are they building their hopes of acceptance with God? On Jesus alone? No; on something in themselves; on their own works, merits, or services. They dream that they shall be saved, because their tempers are good, or their lives free from gross offences; because they are punctual in their dealings, or kind to their neighbours, because they are not so bad as many others, or because they attend on the ordinances of religion. These things are their Saviours. On these things they depend for salvation. But, my brethren, let me urge it on you, as a truth never to be forgotten, that Christ is the only Saviour. Whatever may be that foundation on which you attempt to build, if it be not Christ, it is worthless and unsound. Neither can you join any other foundation with him. If asked to give a reason of the hope that is in you, the language of your lips, the language of your heart, must be—'Christ is all.' But there are others who act a contrary part; who call Jesus, Lord, but in 'works deny him;' who take him for their Saviour, but do not obey him as their King. Gladly would they be saved by him from punishment; but they cast his words

behind them. They submit not to his holy law. Some earthly idol, some fleshly lust, some unmortified sin, is suffered to reign in their heart. Look at their lives; in their dealings with others, they betray as selfish and worldly a spirit as the most ungodly characters. Go into their company—their conversation is censorious and uncharitable. Follow them into their families—here they indulge ungovernable tempers; neglect the religious education of their children; and employ their servants without any regard to their spiritual instruction. Are they in affliction? Discontented and repining, they murmur at the will of God; and, at the best, submit only because they *must*. Are they in prosperity? They shew nothing of that meekness, moderation, humility, self-denial, and munificence, which Christianity requires. In short, Christ has not the heart. He does not rule within; and where this is the case, all professions of faith in him are vain and empty. If he be not a King, he is not a Saviour. He is the 'Author of Eternal Salvation to all them,' but to them only, 'who obey him.' 'If any man have not the Spirit of Christ, he is none of his.'" p. 169.

Let those persons who have taken offence at evangelical truths, from a prejudiced notion of their producing a lax conduct, carefully peruse the foregoing sermon; we think it will well repay them for their trouble. We recommend those also who have imperfect views of Sanctification, to consult the thirteenth Sermon, which is on that subject: they will there find, that it is entirely a Divine work, and that it is also a gradual and progressive work; and they will meet with some very profitable observations on the necessity of making diligent use of that grand mean of our sanctification, the word of God. In every sermon Mr. Cooper will be found an anxious promoter of holiness; and particularly in the fifteenth, "On letting our Light shine before Men." He there, in a most Scriptural manner, enters into a detail of Christian duties, and shews the extensive obligations of the Christian system. We most cordially approve of this discourse from beginning to end. To state

what we are pleased with in it, would be to transcribe the whole.

The sixteenth discourse, "The World overcome by Faith," is well calculated to do away some prevailing errors. With some, faith is a shield that is to be kept bright and burnished, and *laid up* amongst the *κεκρυμμενα* of a Christian. The regard which is paid to it, is similar to that with which the puny and feeble descendant views the armour of his ancestor: it is the object of distant veneration, rather than of use. For the real Christian, such hereditary pageantry will not suffice: he himself wants a daily defence against mighty enemies: the shield must be upon his arm.

The eighteenth sermon, on "the mutual Knowledge of Christ and his People," has very much gratified us. The following passage, we doubt not, will be equally pleasing to our readers.

"Let me inquire, my brethren, do you know Christ? This is not a trifling question, but one which you are greatly concerned to answer to yourselves. Christ himself, when praying to his Father, says, 'this is life eternal, to know Thee, the only true God, and Jesus Christ whom thou hast sent.' And St. Paul tell us, that he 'counted all things but loss, for the excellency of the knowledge of Christ Jesus his Lord.' What, then, is your knowledge of Christ? Do you know him as your *wisdom*? Has he opened your eyes? By his Spirit has he convinced you of sin; shewn to you the evil of your heart; and taught you to see his value, and his suitableness to your necessities? Do you know him as your *peace*? Is all your hope placed entirely on him? Do you find that nothing will give peace to your soul, but a believing trust in the blood of Jesus? Do you know him as your *sanctification*? On carefully looking into your heart, are you conscious of any 'good work' which has been wrought there? Can you, with truth, say, 'through the power of Christ I have been enabled to subdue that unlawful propensity; to amend that evil temper; to moderate that worldly desire; to conform myself, in some little measure, to his pattern and image.' Do you know Christ as your *consolation*? In your disappointments and afflictions do you fly to him for support and comfort? Do

you rest upon Him as your only Rock? Do you look unto Him alone as the 'Hill from whence cometh your help?' 'Casting all your care upon Him,' do you find something of 'that peace of God, which passeth all understanding,' keeping and ruling your heart and mind? Without *thus*, in some degree, *knowing* Christ, you have reason to suspect, that you are not as yet one of his sheep: for his sheep *do know* him. How, then, can you be one of his, if you know him not? But consider, if you be not one of Christ's sheep, in what a state you then are. You have no interest in the care and mercy of the good Shepherd. He has laid down his life for the sheep: but you are not of that number. What, then, will become of you in the Day of Judgement? You will stand, not on Christ's right hand, among the sheep; but on his left hand, among the goats. You will hear addressed to you, not those joyful words, 'Come, ye blessed of my Father,' but that dreadful sentence, 'Depart, ye cursed.' Think not that you will be able to avoid detection; that, amidst so many millions, you will escape unseen, or will be reckoned among his people *then*, because you appear to belong to them *now*. Have not so vain a hope. He will divide them with unerring certainty. He 'knoweth them that are his.' He knoweth, at this moment, who among us belong to Him and who belong to Him not. We are told, that 'two shall be in the field; the one shall be taken, and the other left: that two women shall be grinding at the mill; the one shall be taken, and the other left: and it is not improbable, but that, in some instances, the same awful separation will take place between those who have shared the same religious advantages, attended the same church, heard the same sermons, and, perhaps, sat in the same seat; 'one shall be taken, and another left.'" p. 237—290.

* The mode of bringing the leading parts of the discourse to the recollection of the hearers, as Mr. Cooper does, in the application from whence the above extract is made, is a practice highly useful, and particularly for the lower classes. For their sakes, there should always be some recapitulation; and when it is thrown into this form, it can never be wearisome to minds of the highest refinement. The manner, however, is only the secondary subject of our

commendation in this passage. The matter of it, we think, extremely good, pointed, and impressive. The author may certainly adopt the Apostle's declaration, — "having this hope, we use great plainness of speech." Those who neglect the Gospel thus delivered to them, will be accountable for the abuse of a very faithful ministry.

The selections from this volume have swelled to a considerable size. We can sincerely assure our readers, that, as we found it difficult, where all was so good, to select any part, in preference to others; so, when we began to extract, we found an equal difficulty in checking our hand.—One more extract, and we have done. It is the description of the man who alone "shall abide the day of Christ's coming, and shall stand when he appeareth," and is taken from the last sermon.

"There is another character to be described; the humble, penitent, believing Christian: a character, widely differing from every other which has been drawn, and easily to be distinguished from them all.—He is not an open, nor an impenitent sinner. Whatever he may have formerly been, however deeply enslaved to sin, he is *now* a new creature in Christ Jesus. By the grace of the Gospel he has been brought to repent of his sins, to condemn himself on their account, and to forsake the practice of them.—He is not a worldly man. From a principle of conscience, and a sense of duty, he is attentive indeed to his worldly calling, and diligently performs the work committed to him. But his heart is not in these things. Defeat his worldly schemes: yet *his* hopes are not disappointed; for *they* are fixed on things above. Take away his worldly goods: yet *his* treasure is not touched; for *that* is placed in heaven. He lives not to the world, not to himself, but to God.—He is not an hypocrite. He does not wear a mask in the sight of man; nor under the cloak of a godly profession does he hide an ungodly heart. He is 'an Israelite indeed in whom there is no guile.' His religion is not merely on the outside. His heart indeed is far from being perfect. Much remaining corruption still dwells within. But he watches, prays, and strives against it. Were it in his power, he would be holy, even as God is holy. That

he still continues so unholy is a matter of most serious grief to him: while, amidst all his lamentations and complaints, the power of religion really gains ground in the heart, and shews its influence there, by purifying his affections, regulating his desires, improving his tempers, and by enabling him in every part of his conduct to bring forth much fruit unto holiness.—He is not self-righteous, nor trusts to his own merits and strength. On the contrary, he has renounced himself. He has been too deeply convinced of his own guilt and weakness to rely, even for a single moment, on any thing in himself. His dependence is solely on the mercy of God in Jesus Christ. It is Christ's righteousness, and not his own, in which he hopes to be found. It is the blood of Christ, to which he looks for the cleansing of his soul. It is the grace of Christ, and the supply of his Spirit, by which he hopes to withstand the enemies of his salvation, and to endure unto the end. His prayer, his constant prayer is, 'God, be merciful to me a sinner.' 'Lord, save me, I perish.' His declaration is 'In the Lord have I righteousness and strength.' 'By the grace of God I am, what I am.'

"Such is the real Christian. Such, my brethren, is the man, who *will* abide the day of the Lord's Coming, and *will* stand, when he appeareth.' He indeed will not be able, any more than others, to stand on his own merits, to excuse his sins, or to justify his conduct. He will not be able, any more than others, to plead innocence, to say, 'I have done no harm.' No. But he will have other grounds on which to place his confidence. He will claim an interest in the death of Christ his Saviour. His plea will be, 'Who is he that condemneth? It is Christ that died.' His penitence, his uprightness, his secret striving with sin, his useful life, his godly motives, will be brought in evidence of the soundness and reality of his faith. The Judge himself will own him as a friend; will claim him as one of his people, for whom he died; will stop the accuser's mouth; will fully acquit him of every charge; and will welcome him into the joy of his Lord." p. 318—321.

From the review of this work we rise with unmixed satisfaction. It is the very kind of preaching of which we most cordially approve, and much do we wish to see it become general. The sentiments contained in it are drawn from the pure word of God, and are delivered in the tone and spirit of that holy word. We do not here meet

with that timidity which shuns to declare the whole counsel of God; nor with those flights of a licentious imagination which soar above it. There are no attempts to dazzle by a shew of eloquence; none to amuse by the display of quaintness. The texts are evidently chosen not for the sake of the preacher, but the hearers: they are introduced naturally, and elucidated, when necessary, with perspicuity. The discussion of them is plain; the application solemn. In this part, the most important of any, Mr. Cooper particularly excels. He never seems to lose the idea, that he is addressing a congregation; and in doing this, our readers must with us have felt that a sense of his own responsibility as a minister, and of theirs as hearers, is most apparent.

The delineation of the Christian character, as it is drawn in these discourses, is that of an accountable creature humbled under a sense of sin, rejoicing in his Saviour, and loving and labouring after universal obedience. The torch of revelation is boldly held up to shew our natural corruption; the promises of the Gospel are preached in their own unfettered, consolatory energy; and the test of our being duly affected by them is, holiness of heart and life, and a conscientious discharge of every relative duty. Thus, and thus only, according to Mr. Cooper's system, can the "man of God be made perfect, thoroughly furnished unto all good works."

Excellent, however, as these discourses are *throughout*, we still think, as we before intimated, that they are not so completely adapted for domestic instruction as they might be made. They may indeed be most profitably read in the family circle, as they are framed at present; but we trust the pen of the same author will favour the public with some that are still more *domesticated*. Whilst doing this, he must endeavour to forget his ministerial capa-

city, and consult the timid feelings of many who may have the office of pronouncing them, *clarè et altè*, before others. This, we conceive, may be effected without any material diminution of pointed earnestness and solemnity.

In this species of negative criticism we should not have indulged, but from knowing the want of such a publication, and from an assurance that it could not be in better hands than those of the author of these discourses.

REVIEW OF REVIEWS.

It has been hinted to us, that a passage in the sketch of Lucilla's character, contained in our Review of "*Cœlebs in Search of a Wife*," is open to misapprehension. In saying (p. 112) that Lucilla ought to have been pardoned, "if she had blushed deeply," &c., we alluded to the question proposed to her, somewhat abruptly, by *Cœlebs*; "whether an attachment towards an unworthy object could be subdued?" This question, it appeared to us, would have embarrassed most young ladies of Lucilla's description in real life. Nothing, however, could be farther from our thoughts, than an intimation that the work under review, either in this or any other part, contained a single expression offensive to morals. Indeed, the religious and moral principles inculcated in every page are so pure and

sublime, that a misconception of that nature never occurred to us as possible; and we lament that the slightest opening should have been afforded to so unhappy a mistake. Since our review was printed, we find that the work has been acknowledged as the production of Mrs. Hannah More's pen; and if any thing could enhance its merit, it would be the circumstances of bodily pain and languor under which we understand it to have been composed. We avail ourselves of this opportunity to renew the expression of those "feelings of delight, admiration, and gratitude, with which we have perused these volumes;" and our prayer that "the Father of all goodness would bless this work to his glory in the advancement of piety and happiness."

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

THE following works are preparing for publication:—*Observations on Mr. Fox's Historical Fragment*, by Mr. Rose;—*Rules for ascertaining the Relative Situation of the principal Blood Vessels, Nerves, &c.* illustrated with plates, by Mr. C. Macartney;—and two volumes of *Sermons* (by subscription) of the late Bishop Horsley.

In the press:—A new edition of the *Poets*, from Chaucer to Cowper, in 22 vols. royal 8vo. printed in two columns;—a *Complete System of Anatomy*, by Mr. A. Walker, of Edinburgh;—a new and improved edition

of Mr. Custance's *Concise View of the English Constitution*;—a work on *Epidemics*, by Dr. Adams;—a new edition of *Lardner's Works*, in monthly parts;—a new edition of *Quintilian* (at Oxford) after the manner of *Rollin's Compendium*;—a *Treatise on Spherical Trigonometry*, by Mr. Renouard, of Trinity College, Cambridge;—a *Critique on Lindley Murray's Grammar*, by a Member of the University of Oxford;—and *Lord Valentia's Travels*.

A work entitled the *Ecclesiastical and University Annual Register* is about to be

published by Baldwin, the object of which is the preservation of all useful documents, with respect to ecclesiastical affairs, as proceedings in parliament, in dioceses, in universities, &c. It will also contain lists of dignitaries, of English livings, preferments, ordinations, &c. &c.

The subjects for Sir William Browne's prizes for the present year are:—For the Greek Ode, *Desiderium Porsoni*.—Latin Ode, *Lusitania liberata*.—Greek Epigram, Ἀρχὴ καὶ τέλος πάντων.—Latin Epigram, *Strenua inertia*.

Of the National Debt, the Land Tax, and Imperial Loan, to the 1st of February, 1809, there has been

Redeemed by annual million, &c.	73,258,171
Ditto on account of loans	74,130,384
Ditto by land tax	23,214,895
Ditto by 1l. per cent. per ann.	
on Imperial loan	924,236
Transferred for purchase of life annuities	465,951
Total, £	171,993,087

The city of London have applied to Parliament for an act to remove the market from Smithfield to the Spa-fields, or to the fields adjoining Bagnigge Wells, or to some other convenient place in the suburbs.

An Exchange building has been erected at Manchester of the most splendid kind, comprising an exchange-room, dining-room, drawing-room, ware-rooms, shops, and counting-houses, a suite of rooms for the post-office, with cellaring under the whole. The exchange-room comprises an area of 4000 superficial feet.

Ninety-two whales of a new species are said to have been stranded in Seapay Bay in Pomona, one of the Orkneys. It most resembles the Grampus; but its body is black, smooth, and shining. The general length of the full grown is twenty feet. The youngest measured about six feet, and were still sucklings, and had no teeth. The full grown have twenty two teeth. The females had two teats full of milk. They are gregarious, and seem to follow a leader. When one of the number takes the ground, the others make great exertions to extricate him; and in this way many of them are taken together. They yield a considerable quantity of oil.

Dr. Kentish, of Bristol, has formed an establishment where the faculty may order heat or cold in any proportion to be applied to a patient either locally or generally.

Mr. James Scott, of Dublin, states, that he has found, by repeated experiments, that platina possesses, on account of its imperceptible

expansion, a great superiority over other materials for making the pendulum-spring of watches; but that arsenic must not be employed in consolidating it, as it would then be liable to expansion. When properly drawn it possesses self-sufficient elasticity for any extent of vibration; it coils extremely well, and if placed when coiled on the surface of a flat piece of metal, making one end of the spring fast, and marking exactly the other extremity, not the slightest expansion is visible when heat is applied. Mr. Scott farther remarks, that he has for a considerable time made use of platina for compensation curbs, and considers it as very superior to steel for every instrument of that kind.

A plan for the establishment of a Caledonian Asylum in London, for the maintenance and education of the sons and daughters of Scottish soldiers, sailors, and marines; has been brought forward by the Highland Society. It is proposed that in this institution, besides reading, writing, and arithmetic, the boys shall receive such preparatory instruction as may be necessary to qualify them for the royal navy, the army, merchant-service, or the fisheries. The girls are to receive an education suited to their condition in life; and it is proposed to introduce into the establishment certain manufactures or mechanical arts, adapted to their subsequent pursuits.

The vestry of St. Peter Cheap, in London, have set a laudable example to all the parochial vestries in the kingdom, by publishing a string of resolutions in favour of vaccination, in consequence of a circular communication from the national vaccine establishment. They engage to use all their influence to promote the practice of vaccination; and they subjoin a few popular facts on the subject, which are likely to operate beneficially. —“That dreadful disorder, the small-pox, is supposed to have destroyed 500,000 lives in Europe in one year. Deaths by the small-pox in London, in the year 1802, were 1811. By means of cow-pox inoculation, the number of deaths by the small-pox in London, in 1804, was reduced to 622. In consequence of prejudice, raised by artful and interested persons, against cow-pox inoculation, deaths by the small-pox in London, in 1805, were increased to 1685. Inoculation with the small-pox matter so much increases the contagion, that it is certain more lives have been lost by the small-pox since inoculation has been practised, than before. Inoculation for the cow-pox is proved to be so effectual a preventive of the infection of the small-pox, that, if once generally adopted, there is every reason to believe, in a few

years, the small pox will be as rare in this country as the plague."

AUSTRIA.

The prince of Lichtenstein has, by permission of the government, published a new and comprehensive edition of the Statistical Tables of the Austrian Empire. According to these tables the population amounts to 23,965,000 persons; the regular army comprises 390,000 men, of whom 271,800 are infantry, 50,800 cavalry, 14,840 artillery; the rest consists of guards, invalid corps, &c. There is, besides, an army of reserve of 49,530 men, and a militia of 250,000 men, independent of the Hungarian insurrection. The empire comprises 11,328 square miles, 790 towns, 2,046 fairs, 65,460 villages and hamlets, and 3,673,610 dwelling-houses. The revenue is now 146 millions of florins, 23 of which are for the support of the court, and 48 millions for that of the army. Vienna contains 6,935 houses, and a population, exclusive of strangers, of 272,808.

RUSSIA.

The minister for the home department has recently published a proclamation, inviting all persons connected with the manufacture of cloths of every description, in foreign

countries, to proceed to Russia; he promises that they shall be well received, either in the old Russian towns, or in the provinces newly incorporated with the empire. In addition to defraying the requisite expenses of the journey, the Russian government undertakes to furnish them with lodgings, workshops, utensils, and wool, and to maintain them, free of expense, for six months. They are to be allowed the privilege of choosing their own wool, and a fixed price is to be put upon it by the government. Every piece of cloth manufactured by them is to be paid for in ready money. When they have given proofs of their dexterity, houses are to be built for them, to which garden-ground will be added. They are not to be called upon for the repayment of any of these advances, so long as they work on account of the government. If at any time they should prefer working on their own account, they will be at liberty to enter into trade at large, with all the privileges of ordinary manufacturers, on refunding the advances which they have received. They will also enjoy the same privileges as the other colonists of New Russia, and will not be obliged to pay, during ten years, any other impost than the ordinary per centage.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Intolerance the Disgrace of Christians, not the Fault of the Religion. By the Rev. Christopher Wyvill. 2s. 6d.

Hints to the Public, and the Legislature, on the Nature and Effect of Evangelical Preaching. By a Barrister. Part III. 4s. 6d.

A Sermon on the Roman Catholic Question, preached by the Rev. W. Boycott, M. A. at the Archdeacon's Visitation at Norwich, the 19th of May, 1808. 1s.

Remarks on the Nature, and Design, of the Sufferings of Christ. By the Rev. J. Harris.

A Sermon, preached before the Ancient and Honourable Society of Free and Accepted Masons of England, in the Parish Church of St. Mary, Islington, on Monday, June 27, 1808, by the Rev. Edward Barry, M. D. Rector of St. Mary's Wallingford, Bucks, and Grand Chaplain to the Fraternity. 2s.

MISCELLANEOUS.

Caledonian Sketches, or a Tour through Scotland in 1807, by Sir John Carr. 4to. 2l. 2s.

Travelling Sketches in Russia and Sweden, made during a Residence in those Countries in 1805, 1806, 1807, and 1808. By Robert Ker Porter, S. K. J. with forty-one engravings, coloured. 2 vols. royal 4to. 5l. 5s.

The Retrospect of Philosophical, Mechanical, Chemical, and Agricultural Discoveries. No. XVI. 3s. 6d.

Supplement to the Philosophy of Botany. Part X. 10s. 6d.

Outlines of Mineralogy. By J. Kidd, M. D. Professor of Chemistry in the University of Oxford. 2 vols. 8vo. 12s.

Remarks on Conical and Cylindrical Wheels, Public Roads, Wheel Carriages, &c. in which the present Systems are reprobated. 8vo. 5s.

Gothic Ornaments in the Cathedral Church of York, drawn and etched by Joseph Halpenny, on 106 plates, with descriptive letter-press. Large 4to. 6l. 6s.

Fragmenta Vetusta, or Remains of Ancient Buildings in York. Drawn and etched by Joseph Halpenny, on 35 plates, with descriptive letter-press. 3l. 3s.

A History of France, from the Commence-

ment of the Reign of Clovis to the Peace of Campo Formio 1797, after the Manner of the History of England in a Series of Letters from a Nobleman to his Son. 12mo. 5s. 6d.

A Grammar of the Spanish Language, with an Analysis of its Pronunciation, reduced to the form of a Table. 5s.

De Motu per Britanniam Civico Annis 1745 et 1746, Liber Unicus, Auctore T. D. Whitaker, L. L. D. S. S. A. (the Historian of Whalley and Craven, &c.) 12mo. 6s.

A Letter to John Haygarth, M. D. from Colin Chisholm, M. D. Author of an Essay on the Pestilential Fever, exhibiting further Evidence of the infectious Nature of this fatal Distemper in Grenada during 1793, 1794, 1795, and 1796, and in the United States of America, from 1793 to 1803; in order to correct the pernicious Doctrine promulgated by Dr. Edward Miller and other American Physicians, relative to this destructive Pestilence. 8vo. 6s.

Observations on the Management of the Insane, and particularly on the Agency and Importance of humane and kind Treatment in effecting their Cure. By Thomas Arnold, M. D. 3s.

An Essay on Warm and Vapour Baths, with Hints for a new mode of applying Heat and Cold, for the Cure of Disease and the

Preservation of Health. By Edward Kenish, M. D. 8vo. 4s. 6d.

The Whole of the Proceedings of the Board of Inquiry upon the Subject of the late Convention in Portugal. Published by Authority. 12s.

The Trial of Lieut. Colonel Mackelcan of the Corps of Royal Engineers, by a General Court-martial held at Chelsea, in June 1808. By Adam Oldham. 3s. 6d.

The Introduction to an Examination of the Internal Evidence, respecting the Authenticity of certain Publications said to have been found in Manuscript at Bristol, written by a learned Priest, and others, in the 15th Century. By John Sherwen, M. D. 7s.

An Attempt to ascertain a Theory for determining the Value of Funded Property. 2s. 6d.

The Harleian Miscellany. Part I. and II. 8vo. 3s. 6d. royal paper, 6s. each.

The Plan and Terms of Instruction at Mr. Thelwall's Institution for the Cure of Impediments, &c. 5s.

The Remains of Hesiod the Ascraean. Translated from the Greek into English Verse. With a preliminary Dissertation, and Notes. By Charles Abraham Elton, foolscap 8vo. 12s.

RELIGIOUS INTELLIGENCE.

DEMARARA.

WE have already mentioned the attempt which has been made, by the London Missionary Society, to establish a mission at Demarara. The attempt appears to have succeeded. Mr. Wray, the missionary, opened a chapel for the instruction of the negroes in September last, at which from three to five hundred usually attend. The prejudices entertained by the planters against the instruction of the slaves are said to have abated; and several of the negroes, it is added, "appear to be acquiring considerable knowledge of the Gospel, and to feel its power on their hearts." "It may be said of many, that they receive the word gladly." More than two hundred, according to Mr. Wray's account, have learnt Dr. Watts's first Catechism, some short prayers, the Ten Commandments, and other passages of Scripture; and he says, "had I time and strength, I could teach as many more. They are never tired

of learning. Some spend their dinner hour in this delightful exercise, and tell me it is much better than eating."

"A few days since, a manager informed me, that the negroes on his estate had a funeral; and after it was over, instead of meeting together to drum and dance, as formerly, about thirty assembled together to sing hymns and pray!—Our new church was opened Sept. 11. About seven hundred people assembled together on the solemn occasion. The number of whites was about fifty. Such a scene as this was never before beheld in this country!—I have baptized four adults and several children belonging to Mr. Post's estate. Several other adults I wish much to baptize; but I do not know whether their masters will permit it or not: I have some hope that they will. I baptize none but those who appear to possess repentance towards God, and faith in our Lord Jesus Christ; and who have, for a considerable

time, evidenced their sincerity by an upright walk and holy conversation. Indeed, none but such are received as candidates for baptism; and they are then instructed for several weeks in the principles of Christianity. You will rejoice to hear that the prejudices of the people are, in a great measure, done away. The white people who attend preaching, and even some who have not yet been at the church, have subscribed near 200*l.* towards the missionary cause; and several of the poor slaves have cast in their mite."

CAPE OF GOOD HOPE.

Dr. Vanderkemp writes, that the missionary settlement at Bethelsdorf is in a flourishing state, and contains about seven hundred inhabitants, who improve in industry as well as in piety. Dr. Vanderkemp was meditating a mission to Madagascar; and he only delayed the attempt until he could sufficiently provide for the religious instruction of the people at Bethelsdorf.

PRESBYTERY OF GLASGOW.

Upon the 18th of January, the Reverend the Presbytery of Glasgow, having had laid before them a statement of facts relative to the proceedings of the British and Foreign Bible Society, after solemn deliberation, becoming the magnitude of the subject, unanimously appointed "an annual collection to be made at all the churches and chapels within their bounds, on or before the last sabbath of July, each year, till otherwise ordered."

DISTRESSES IN SWEDEN.

Further accounts have been received from Gottenburgh by the Committee, respecting these distresses, from which we select a few extracts.

"Our hospitals are filled with sick people, but not to the extreme as in other places, where misery is at its height; and what adds materially to the calamity is, that several medical men have died in the exercise of their duty. In other parts of the country, hunger and starvation are paving a high road for death.

"The epidemic disorder rages dreadfully in all our hospitals at Carlsrona, Stockholm, Carlstad, and at this place. It is stated, that above 12,000 men have fallen victims to it. At this hospital 1,100 men have died within four months; but, God be praised, the disorder has as yet not spread among the inhabitants of the town.

"We might have been in a very critical situation ere now, if an unexpected thaw, a fortnight ago, had not destroyed the ice in the Sound, which was uncommonly thick and strong. The Danes, to the number of 25,000

men, and 16,000 Polish and Bavarian troops, which had been assembled on the Funen for the purpose, stood ready to cross over to attack us. A magazine of 24,000 barrels of corn had been established at Elsineur, and every thing was ready for the enemy's march; when, all of a sudden, from the severest cold ever known, a thaw set in, accompanied with such heavy and violent rain, as soon split the ice, and made the undertaking abortive.

"We have since learned that the Danes themselves were much against this attack, but that it was Bonaparte's pleasure that it should be made. Happily, He who rules over all, averted the impending danger, and we were saved without fighting.

"Our golden-mine, the herring fishery, fails altogether this year, which is a lamentable thing, considering the great number of people that solely depend upon it; and numbers are perishing in misery, notwithstanding the liberal subscriptions that are set on foot for them.

"Our free levies, or landwards, suffer immensely; and, alas! the greater part of them are dead and dying from sickness and want of attendance, whilst but few are fit to march against the enemies of the country. Several new institutions have been made for the sick. Those who have any thing to contribute, do it liberally, but their number is very small; and when you consider that our war taxes are increased five times what they were last war, you will not wonder, when I tell you, that it bears hard upon us. God grant it may not last long! What the end will be we cannot tell. Unless we receive the most prompt and effectual assistance from England, we are lost. But the constancy of our good king remains unshaken in the midst of surrounding difficulties."

In consequence of the above intelligence, and on being informed by his excellency the Swedish ambassador, of the want of medical aid in Sweden, and of a request from his majesty the king of Sweden for such aid from England; the London Committee have, with the advice of some respectable physicians, purchased and sent a considerable quantity of suitable medicines; and have also engaged and sent to Sweden, an able and experienced physician, well acquainted with the diseases now prevailing there.

They rely on the liberality of the public, to enable them to defray these expenses, and to afford some further assistance to this distressed people, as the Committee have now no balance in hand.—They have already remitted 3,000*l.* in various sums to Sweden.

Some liberal collections for the poor Swedes have lately been made by ministers after

their sermons: and it has been suggested that a hint for charity sermons, on this special occasion, might be kindly received by several other congregations.

SOCIETY FOR DISTRIBUTING BIBLES TO
THE ARMY AND NAVY.

The following sums were collected on the Fast-day for the benefit of this society:

At Bentinck Chapel, per the Rev. Basil Wood and Rev. J. Mann, 76*l.*;—at Long Acre Chapel, per Rev. J. King, 59*l.* 7*s.* 1*d.*;—at St. Anne's Blackfriars, per Rev. W. Goode, 31*l.* 7*s.* 9*d.*;—at St. Swithin's, per Rev. Geo. Watkins, 33*l.* 19*s.*;—making a total of 200*l.* 13*s.* 10*d.*

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

SOME hostile movements on the part of Austria appear to have suspended the progress of Bonaparte in Spain and Portugal, and to have turned his attention to the banks of the Danube. The Austrian armies, which are said to have been greatly augmented, have been placed under the Archduke Charles, as generalissimo of the whole, and it is believed have already begun to advance towards the frontiers of Bavaria. A war will probably be the issue of these preparations; but we cannot say that we contemplate it with any very sanguine hope of benefit, either to Austria or to the common cause of Europe. It will, in the mean time, operate a diversion in favour of Spain, which is unquestionably a most desirable object: but, as far as respects Austria herself, what can be rationally anticipated, but defeat and disaster? Is it to be believed, that, when in the zenith of her power, and cordially supported by the force of the Russian empire, she was incapable of withstanding almost the first shock of the French armies; she should now, with diminished resources and a dispirited population, be able to repel, single handed, the attack of those armies, aided by the troops of the Rhenish confederation? At the same time, we believe that Austria, in arming for war, takes the part which, in her unhappy circumstances, true policy dictates. The same policy which should have urged her, while the strength of Prussia was yet unbroken, and Russia was gallantly engaged in fighting the battles of that power, to join them in setting bounds to the domination of Bonaparte; should now lead her, before Spain is entirely subjugated, to make an effort to secure her existence. There is little room to doubt, that, as soon as Spain shall be overcome, Bonaparte will turn his arms against Austria. It is therefore clearly the interest of Austria to

anticipate the blow, while Spain continues to employ a large part of his force. A declaration of her purpose in the months of October or November, as the French armies were in the act of crossing the Pyrenees, would probably have proved more decidedly advantageous, than, we fear, it will at the present moment. Bonaparte will now be likely to suspend the vigorous prosecution of the war in Spain, keeping possession of the different places of strength in his hands, as well as of the Pyrenean passes; while he bends his main strength against Austria. In this case, the contest, we fear, will be soon decided; and he will then have it in his power to resume offensive operations in Spain, without much risk of interruption. We are well aware how vain are all such speculations as these: yet, while our journalists of all descriptions are using their endeavours to kindle the most extravagant hopes in the minds of our countrymen, we feel it to be our duty to shew them the possible, and, we fear, too probable reverse. We should at the same time rejoice, no less sincerely than the most sanguine of them would do, to witness a more favourable result, from the present exertions on the part of Austria, than we dare allow ourselves to expect.

In Spain, as we have already intimated, the war appears to have languished, and probably from the cause that has been assigned, the approaching rupture between Austria and France. This has prevented the advance of the French armies into Portugal or the south of Spain, and, we trust, will afford time to the people of these provinces to prepare for vigorous resistance. In the mean time, Zaragoza has been forced to yield; but not till the town had been reduced to a heap of ruins. The carnage appears to have been dreadful on both sides; as the same system of warfare, from street to street and from house to house, which we described in a former illus-

ber, was pursued, with a degree of fury of which modern times have hardly furnished an example. The horrors of this system were exceedingly enhanced during the late siege, by the contending parties having recourse to mining, in order to dislodge the enemy from the opposing houses. And the town was at length carried by a perseverance in this plan of mining, in which the skill of the French engineers was a decided overmatch for the inexperience of the Arragonese. Palafox is said to have died after the capture of the place, of a contagious fever, which raged in it in consequence of the number of dead bodies remaining unburied within the walls of the town.

Ferrol surrendered to the French by capitulation, without making any resistance, immediately after the departure of our troops from Corunna. In the harbour were eight ships of the line, three of them of 112 guns, three frigates, and a number of smaller armed ships. Nothing indicates more strongly, either the prevailing jealousy of the English in that country, or the secret disaffection of the persons entrusted with the command, than that this naval force should not have been rescued from the French. The governor of Ferrol, it is said, refused to receive our retreating army into that town. And the French Bulletin admits, that the civil authorities, and the military and naval officers, were friendly to their cause; and that the people alone shewed a hostile disposition to them. The Spanish admiral, Mazaredo, and the military commander, are even stated to have communicated secretly with Soult, while he was yet at a considerable distance, by means of "couriers sent across the mountains without the knowledge of the people."

This proceeding, which the French have not scrupled to publish to the world, seems to justify the suspicions entertained by the people of Cadiz, that their commanders also were meditating treachery. These suspicions probably derived strength from their absolute refusal to admit any English troops into Cadiz; and from their employing as its garrison, to the exclusion of the town militia, the troops who had been taken prisoners with Dupont, and who had entered into the Spanish service, probably only that they might be the better able to betray the patriotic cause. These at least are the alleged grounds of a tumult which has taken place at Cadiz, and which has been attended with the death of one of their commanders and the imprisonment of the rest. The English are said to be in great favour. Some English officers are employed in superintending the preparations for defence; and it is added, that the

people are anxious to obtain the aid of an English force. Much is also said of fresh insurrections in the northern parts of Spain; and of the vigour with which the Portuguese are proceeding to organize a defensive force; but there is probably some exaggeration in the accounts.

Joseph Bonaparte entered Madrid on the 22d of January, with great pomp, and received the homage of the constituted authorities. His speech on the occasion is remarkable chiefly for the gross hypocrisy which pervades it. "I protest, then, before the living God, who knows the secrets of all hearts, that it is my duty and conscience only which induce me to mount the throne, and not my own private inclination. I am willing to sacrifice my own happiness, because I think you have need of me for the establishment of yours."

A treaty of amity has been signed between this country and the Supreme Junta of Spain, which, though it does not fix our future commercial relations, nor define the extent and species of aid which we are to render to the patriotic cause, yet lays a good foundation for future arrangements.

A treaty of peace has also been concluded with Turkey. This will probably stimulate Bonaparte to pursue the war against Austria with increased vigour, even at the risk of losing some ground in Spain, in the hope of opening a passage to Greece and Constantinople, and thus realizing some of his fondest projects.

The policy which Russia will pursue at the present moment is thought to be doubtful. We have little doubt that the expectation of sharing in the partition of Turkey will decide it in favour of France.

We are sorry to observe, that a revolution has taken place in Sweden. The king is imprisoned, and the Duke of Sudermania has assumed the reins of government, as administrator of the kingdom. The alleged ground of this change is the king's incapacity to reign. There had been a previous insurrection among the troops, on the ground that their pay had been withheld. How this revolution may affect the foreign relations of Sweden, it is impossible to conjecture. The Regent intimates his wish to regain peace.

NORTH AMERICA.

The present purpose of the American government, as far as we can judge from the latest accounts, is, to take off the embargo, which now keeps the whole of their merchantmen fixed in their harbours, and to substitute an act prohibiting all commercial in-

tercourse with either Great Britain or France. To this modified relaxation of the embargo they have probably been driven by the violence of the popular discontent. It in effect throws open the trade of America to this country, so long as there exists any spot to which the ships of both nations can repair.

SOUTH AMERICA.

A Portuguese force, aided by a British quadron, has got possession, by capitulation, of the French colony of Cayenne. The assailants resorted to the expedient of offering freedom to such of the French slaves as should join them; and to this expedient they appear to have been chiefly indebted for their success. We were sorry to perceive, in the terms of capitulation, the following article:—"The slaves on both sides shall be disarmed, and sent to their respective plantations. The French negroes, whom the commanders by sea and land have engaged for the service during the war, and to whom, in virtue of their orders, they have given their freedom, shall be sent out of the colony, as they can

only remain there in future an object of trouble and dissension. The commanders engage, as they have promised, to solicit of his Royal Highness the Prince Regent the replacing of those slaves, as an indemnity in favour of the inhabitants to whom they belong." We should be glad to know what pledge was given to those slaves, who are now about to be expatriated; and whether that pledge be not violated by this proceeding. Surely, also, it becomes our government to interpose to prevent the Prince Regent from acceding to the recommendation of his commanders, to increase the population of Cayenne by fresh draughts on that of Africa.

MARTINIQUE.

A large British force landed on this island on the 30th of January, and was likely to obtain complete possession of it; no place holding out on the 12th of February except Fort Bourbon, and that being closely invested. The West-India regiments, composed of Blacks, distinguished themselves in the different engagements which took place.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

We intimated in our last number, that we should resume the subject of the charges against the Duke of York, on some of which we then slightly touched; and we now proceed to fulfil the expectations which we excited. We shall give a general, though very summary, statement of this important question.

First, the participation of the profits of the trade in military promotions carried on by Mrs. Clarke, which was imputed to his Royal Highness by Col. Wardle in his speeches, though not charged in his motion, has unquestionably not been proved.

Secondly, even criminal connivance has, as we think, been much too strongly urged. The only clear testimony to this point has been given by Mrs. Clarke herself; a woman unworthy of credit on so many grounds, that we are almost willing to subscribe to the strong language of Mr. Pereval, namely, that we ought not, on her evidence alone, to whip a dog. An expression said by Miss Taylor to have been used by the Duke in her presence, in reference to Col. French's levy, affords almost the whole of the direct testimony to this point. That expression, which was addressed to Mrs. Clarke, was, "How does he behave to you, darling?" And it meant, as the warm accusers of the Duke say, "How does he behave in point of liberality? Does he give you a hand-

some sum of money for your services in promoting his levy?" Now though it has been proved that Colonel French gave money to Mrs. Clarke, under the idea of her forwarding his interests in the matter of the levy; and though there is some appearance of her having really served him in this instance; yet the privity of the Duke to the granting of this present is in no degree shewn, except by the single expression which has been quoted, and except also by the general probability of the Duke's deducing this inference from the frequent interference of his mistress in military matters, and from the known inadequacy of her funds to supply the extravagance of her expenditure. "How does he behave to you, darling?" Surely such words as these, of which Miss Taylor's recollection must have been imperfect (for they are represented as uttered some years before), are too vague to be construed into formal evidence of delinquency; though they may add to our general suspicion of the Duke's privity. Much debate has taken place in the House of Commons on this subject of connivance. It was contended by some, that silence as to this question was preferable to the measure of acquittal, since some suspicion remained.

A third, though inferior ground of charge, is that of suffering Mrs. Clarke to possess an influence in military concerns. The evidence even on this head is defective, though the

presumption is very strong. The elevation of her footboy to the rank of an officer in the army, is here a material circumstance. The feelings of the House were excited in favour of this orphan; and perhaps we ourselves may have stated full strongly, in our last number, the impropriety of giving a commission to a menial servant. The grant, however, is *evidence of Mrs. Clarke's influence*, and as such we now urge it. This son of an officer, once the associate of royalty, received no favour from the Duke before he was found in Mrs. Clarke's service. His suit was made, but was not attended to, for a long antecedent period. Through the servants' hall of Mrs. Clarke, lay the path of his preferment; for he ascribes his rise to her, in a letter which is given in evidence; and it is scarcely possible to construe the expressions of gratitude which abound in it in a different sense. Many circumstances conspire to shew that Mrs. Clarke had a real influence in other cases; and her own letters, which were produced in a manner unlooked for by herself, imply a confidence, on her part, that she possessed no inconsiderable power of obtaining promotion from the Duke. And yet here again an admission must be made. Mrs. Clarke, with a view to the furtherance of her trade in military appointments, would not fail to overstate her power over the Duke, even in her most private letters; and there is great danger, lest expressions found in little confidential notes, exposed without her consent or co-operation, should have too much weight assigned to them, in consequence of our not reflecting that she had a plot which for ever inclined her to represent herself as a woman who had the ear of the Commander in Chief. She not only deluded others, she probably also deceived herself. The Duke was likely to contribute to this delusion, by flattering her vanity, and by affecting to attend to her wishes, even when he was not lending himself to her purposes on any material points.

Fourthly, the evidence of the unreserved communication of the Duke with Mrs. Clarke on army matters, is most clear. The freedom of this intercourse appears in the note to Tonyn, which indeed affords also some indication of her influence; and it is shewn most distinctly and incontrovertibly by that letter of the Duke, in which Gen. Clavering is mentioned. Now this itself is no small matter. Shall it be allowed in Great Britain, to a woman of low education, of dissolute life, and of principles in every respect corrupt, to acquaint herself with the private intentions of the Commander in Chief

in respect to various military matters, and thus to acquire the means of successfully representing herself as the fountain of honour to a host of candidates for military preferment? Let us reflect a little who this Mrs. Clarke was. Her more early history has been studiously concealed; but it is notorious that her habits, both antecedently and subsequently to the Duke's living with her, have been infamously bad; and that both she and some of her paramours have sought to obtain an income by preying upon the credulity of the worst part of the public. Mr. Windham, in his speech, described her with sufficient candour, when he said that she was likely to have received a very bad education; that the practice of fibbing, begun in the nursery, had doubtless accompanied her in her early deviations from virtue, and had probably characterised her through life; that she was more pert than witty; that she had no sense whatever of the respect which was due to the House of Commons when she stood before it, but even in the presence of that august assembly was flippant and coarse; that she must have lost half her principles, when she lost the chief honour of her sex; and that when all her modesty also took its departure, it carried away with it at least one half of the remaining half.

Mrs. Clarke talks, in some of her letters, of getting votes for Mr. Pitt's Defence Bill, and really seems to think that she had no insignificant share in the management of the state. But she is, we trust, in this respect especially, like the fly upon the wheel. Mr. Pitt's Defence Bill! Does the defence of the land, then, depend on the exertions of this courtesan, as well in the parliament as in the field?

"How, in the name of soldiership and sense,
Shall England prosper, when such things
as these,

Powder'd and essenc'd o'er, and profligate
as sweet,

Presume to lay their hand upon the ark

Of her magnificent and awful cause?"

We ourselves occasionally witnessed the presence of this woman at the bar of the House of Commons; and when we beheld the elegance of her light-blue dress, the richness of her veil, and the snowy whiteness of her muff; and then turned our eyes to the coarse House of Commons chair on which she was permitted to repose herself; we felt almost ashamed of a place affording an accommodation so unworthy of her. The sweetest odours ought to have perfumed the air, and gold-dust to have been scattered over the discoloured boards upon which she

condescended to tread. But when, on the other hand, she exhibited the character of her mind; when we perceived her total insensibility to the real nature of the surrounding scene; when we heard her talk of questioning the crown lawyers, and attempt repartee, in a place where wit like hers was sure to be misplaced, and could only be deemed insulting; when, above all, we perceived her destitution of those great and noble sentiments which are often expressed within the walls into which she had entered, and her deadness to all moral principles—then indeed we felt that it was the House which was polluted by her presence. She resembled a profane and impious heathen, who had entered into some holy temple, ignorant of the mysteries of the place, and unawed by its solemnities; free and easy, gay and unconcerned, garrulous and impertinent; the amusement of the lighter part of the spectators, but the abomination of every worthy and sincere worshipper.

Mrs. Clarke, it seems, discovered her education to have been somewhat unworthy of one who was exalted into the mistress of a king's son: but how did she attempt to rectify the error? She began, as we find from the evidence, to learn to play upon the harp, and also to paint upon velvet. Of the importance of either intellectual or moral attainments she had no conception.

Such was the woman with whom the Duke communicated freely, on the subject of military promotions, in his most unguarded hours. We have stated four grounds of charge against him. Of the two first the House of Commons has acquitted him. On the two last it has not decided; the specific consideration of them having been prevented by the resignation of his Royal Highness;—a resignation, however, which he professes to have made in deference rather to the feelings of the king, than to the judgment of the house*.

But these several charges of misconduct, in respect to the concerns of the office of Commander in Chief, are not the only reasons which might be offered for his removal. The House of Commons, as we remarked in our last number, possesses the right not merely of instituting a criminal prosecution, either before the House of Lords or in the ordinary courts, for malversation in office, and of likewise addressing the King to dismiss a servant on the same ground of official delinquency: it has also the right of interfering for the purpose of dismissal, even though there should be no official fault. It may do this on the

general ground of want of confidence, arising out of any circumstances which happen to be brought before it. And, therefore, even though every one of the four above-mentioned charges should have been repelled, the further question remains, whether any circumstances incidental to this inquiry have appeared, which imply, that the Duke is not a fit person to hold the office of Commander in Chief.

It is of the last importance to assert this right of the representatives of the people. Impeachments may fail. Criminal courts may not have full cognizance of all the points which affect the question of competency for office. The disqualification may be clear, and yet may not have been manifested by any official act. If a man, for example, should have been convicted of any dishonesty out of office; if he should have exhibited his folly, his weakness, his want of principle, in any mode whatever; the House may interfere for his dismissal.

In the present case, several circumstances have occurred, which unite, as we think, in shewing the unfitness of the Duke.

And here, first, his striking immorality may be mentioned. Men who signally fail in the duties of private life, are not likely to be very exemplary in their public employments. We are aware that a contrary maxim has prevailed; but the present case appears to us remarkably calculated to shew the influence of the vices of the individual on the conduct of the man in office. The Duke was much in the society of his mistress: and do we not all borrow part of our character from that of the company which we keep? Miss Taylor was represented as unworthy of credit on account of a comparatively distant acquaintance and connection with this infamous woman: and is the Duke's character then untainted? We know that he was oppressed with debt; and this debt was increased by the sums which he afforded to Mrs. Clarke. The Chancellor of the Exchequer has stated, and we do not blame him for the statement, that his Royal Highness paid about 16,000*l.* in little more than two years, in order to satisfy her unreasonable demands. Mr. Perceval meant to shew by this avowal, that the Duke did not place her under any necessity of supplying her pocket by a trade in military promotions: but has he not also proclaimed to the country the scandalous misapplication of a part of those 30 or 40,000 pounds a year, which they have granted to his Royal Highness for far different purposes? It is no small evil for a great public officer to be involved in debt: he is made dependent on his creditors: part of his

* He has been succeeded in his office of Commander in Chief by Sir David Dundas.

tronage becomes theirs: he is compelled to pay those whom he cannot satisfy with money, by favours bestowed either on them or on their connections. He is their servant. And here we are reminded of a circumstance, which serves to exemplify this remark. It has appeared in evidence, that a person of bad character, knowing the pecuniary difficulties of the Duke of York, requested him to apply to Mr. Pitt for an appointment, and offered to his Royal Highness a considerable loan, evidently as an inducement to confer this favour. The Duke knew of the offer of money when he desired the letter to be written to Mr. Pitt. This is in evidence. Thus we see that private amours are the source of no small expense; that expense leads to debt; and debt to the improper use of political influence.

This, indeed, is no part of the Duke's official misconduct: it is, however, a part of the evidence of his incompetency for high office.

We must also touch on the subject of Dr. O'Meara.—The Duke, at the request of Mrs. Clarke, obtained for this reverend divine an opportunity of preaching before the king. Thus, as Sir Francis Burdett but too justly observed, the Doctor went with his credentials from Heaven in the one hand, and his letter of recommendation from a kept mistress in the other, in pursuit of preferment in the church. We agree with this democratic baronet, that a deplorable want of principle, and indeed also of regard to decorum and decency, was manifested both by the Divine and by the Duke. This case, however, was, like the last which we mentioned, entirely unconnected with the transactions of the office of the Commander in Chief. But it clearly ought not, on that account, to be left out of consideration; for it indicates the principle on which his Royal Highness was willing that promotion should be obtained. The Commander in Chief has himself some clerical appointments: would he not be likely to concede some of these to the recommendation of his mistress? Perhaps he would not: but there is some danger lest he should. All is, at least, not safe, while this patronage is in his hands. And if it is suspected that even clerical appointments may be thus bestowed, much more those which are military.

But we will dwell no longer on these topics. Deference to the feelings of the nation, and not merely of the king, required, as we think, that the Duke should at least retire; and we feel rejoiced at this issue of the inquiry.

We shall now conclude, with a few remarks on the conduct which has been held

on this occasion by the several parties in the House of Commons.

There may be said to be now five parties in that house. First, that of the ministry; secondly, that of the followers of the late Mr. Fox and of Lord Grenville, who remain an united body; thirdly, a small party supposed to incline to the politics of Lord Sidmouth; fourthly, an independent party, if party it may be called; and, fifthly, that body of individuals to which Mr. Wardle has been supposed to belong—the party, we will not say of Sir Francis Burdett, but of persons inclining in some degree towards his politics, and crying out loudly and somewhat violently for reform.

The party of Mr. Wardle led the van in this contest; and though brave in commencing the attack, as well as zealous in the prosecution of it, they in a considerable degree hurt their cause in the house, by the overstatements which they never ceased to make. The ministry derived some advantage from this violence. The Duke was accused of the very grossest corruption in office, a charge completely criminal: this was therefore met by a vote, which was in the nature of a verdict, acquitting his Royal Highness of the offence said to have been committed. The whole proceeding assumed, in consequence of this circumstance, the character of a trial before a court of criminal justice; or at least, it was like the question of finding a bill with a view to subsequent indictment. And, therefore, when the acquittal had taken place, or when the bill was said to be not found, the affair ought to be over, according to many of the defenders of the duke;—an error which we have endeavoured again and again to point out. But no sooner had Mr. Perceval announced his motion for acquitting of criminality, which he substituted for the motion of Mr. Wardle, than a friend of Lord Sidmouth declared his wish to take a middle course,—that of briefly expressing, in a resolution of the House, certain faults in the conduct of his Royal Highness; which, however, it was not intended to follow up by any motion for dismissal. Mr. Bankes, a gentleman of distinguished independence, now proposed an address, expressive of the opinion of the house on the side of dismissal; which, moreover, united some parts of the two contrary motions of Mr. Perceval and Mr. Wardle. It acquitted of personal corruption; expressed a suspicion of connivance; spoke out upon the point of the immorality of the Duke; and submitted to his Majesty, whether, on account of the various transactions which had come to light, it would be either prudent or safe any longer

to continue the command of the army in the hands of the Duke of York. The leaders of the late administration for the most part inclined to the sentiments of Mr. Banks; many of them insisting very strongly that the grosser part of the charges had not been proved.

There was, indeed, some variety of sentiment among their body. Mr. Whitbread, who, to borrow the expression of Mr. Bathurst, "touches no subject very lightly," made an able speech in favour of Mr. Wardle's motion. Sir Samuel Romilly was on the same side. On the other hand, Mr. Windham was for Mr. Banks's motion, according to the mildest construction of it. Lord H. Petty and Mr. Ponsonby were nearly of the same sentiment. Mr. Sheridan was absent.

It now remains for us only to offer a few remarks on the effect which these examinations and discussions are likely to have on the public opinion, and on the indications which they afford, to fair and observing men, of the actual character of parliament. The ministry probably will be thought, and especially by the lower classes, to have been eager to screen the Duke of York. They certainly, however, have both recommended publicity, and courted examination; and it has been in consequence chiefly of testimony adduced by them, most of it, we admit, with a view to the defence of his Royal Highness, that some of the most important facts have been established. It is due to them to say, that they have not palliated the immorality of the Duke: they have in their speeches expressed themselves in one uniform and strong manner upon that subject. We lament that they have not thought it a topic for more plain mention, in some address or recorded resolution of the House. They have also admitted much official fault in the Duke—so far, we mean, as respects his improper freedom of communication with Mrs. Clarke on the concerns of office. Their chief error, as we think, has been, that which we have already hinted, the error of reducing this into a criminal question; of arguing it on legal grounds; and of demanding a too simple *aye*, or *no*, on the strong points of accusation urged by Mr. Wardle.

The common people of this, and perhaps of every country, are inclined to violence; they will therefore be disposed violently to condemn the ministry; to believe even the unsupported testimony of the infamous Mrs. Clarke against his Royal Highness; to suspect those who merely suspected the higher degrees of criminality in the son of their Sovereign; and to exalt the praise of that party in parliament who were both the first to

bring forward this extraordinary accusation, and the most vehement in asserting the highest degrees of guilt. There is much honesty in this party, as well as in their representatives in parliament; but we fear that there is, in many quarters, a large mixture of malevolence, and a disposition too much to suspect the great, and in almost every case to believe the worst.

Parliament should interpose between this violent party without doors and the ministerial body; but, unhappily, our party-spirit has brought many of our parliamentary leaders into disrepute; and it is the fashion of the day to endeavour to discredit, by a nickname, the too small, though we trust growing, number of members, who, without even any strong bond of union among themselves, are disposed to exercise, with calmness and moderation, a simple, honest, and disinterested independence. We, for our part, see much on this occasion which serves to attach us to our constitution; much also that exalts the character of parliament. We can applaud the Christian sentiments lately expressed in some of the ministerial speeches; we can admire the honest indignation against vice, as well as malversation in office, manifested by the opposing party; we can sympathize also with no small part of the popular feeling; and can rejoice that we live in a country where the public voice reaches even to the throne. But we nevertheless must qualify our own opinions. We are for protecting, in some degree, the character of our great men; we also love the popular part of our constitution: but we are for truth and honesty wheresoever they may be found.

"Amicus Plato, amica patria, sed magis amica veritas."

Besides the discussions to which we have now adverted, respecting the Duke of York, the only important debates which have taken place have been those relative to the conduct of the Campaign in Spain, and the state of our political relations with America. We do not intend to enter at present into either of these subjects. On the former, we have not as yet the means of forming any very clear opinion: and our relations with America are likely soon to undergo some material changes.

Sir Samuel Romilly, with that indefatigable zeal for the rectification of legal abuses which so eminently distinguishes him, has brought in a bill for correcting some of the defects of our bankrupt laws.

An attempt, on the part of Government,

to take off the prohibition of the distillery of grain, as it respected Ireland, has been defeated.

The following sums have been voted for the military expenses of the present year:—

Land Forces (including various miscellaneous services)	£7,582,378	16	11
Regiments in E. Indies	666,373	5	0
Troops and companies for recruiting ditto	29,322	10	0
Embodied Militia	3,048,647	19	5
Staff and Garrisons	449,649	7	9
Full Pay to Sup ^y Officers	31,796	1	3
Public Departments	257,711	13	5
Half-pay and Military Allowances	233,568	5	1
In-Pensioners of Chelsea and Kilmainham Hospitals	67,143	14	11
Out-Pensioners of ditto	425,269	1	9
Widows' Pensions	49,437	11	8
Volunteer Corps	1,000,820	0	0
Local Militia	1,219,803	0	0
Foreign Corps	933,654	6	10
Royal Military College	16,975	17	4
Royal Military Asylum	23,350	9	2
Allowances to retired and officiating Chaplains	24,972	12	11
Medicine and Hospital Expenses	115,024	8	4
Compassionate List	14,300	0	0
Barrack Depart. (Ireland)	479,837	16	11
Commissariat Ditto, Ditto	235,508	14	2

The following sums have been voted for the service of the navy; viz.—

Ordinary of the navy, including half-pay of naval officers and marines	£1,408,467	13	9
Building, re-building, and repairs of ships of war, over and above wear and tear allowance	2,296,039	0	0

Hire of Transports	3,000,000	0	0
Charge for sick and wounded seamen and marines, at home and abroad	344,000	0	0
Charge of prisoners of war in health	506,000	0	0
Charge for sick ditto	500,000	0	0
To enable his Majesty to establish a Compassionate List for the navy and marines	5,000	0	0

NAVAL INTELLIGENCE.

The French fleet, consisting of eight sail of the line and some frigates, escaped from Brest on the 23d of February, and proceeded to raise the blockade of Rochefort. Our four ships of war, under Admiral Stopford, retired on their approach, and the French ships entered Basque Roads. Soon after, three sail of the line joined Admiral Stopford, and he resumed the blockade with seven sail of the line and five frigates. Lord Gambier, with some additional ships, has since joined the blockading squadron; and it is expected that an attack may be made on the French ships as they lie at anchor: they consist now of ten sail of the line and four frigates.

At the very time that the Brest fleet was entering Basque Roads, Admiral Stopford was employed in chasing three French frigates, all of which he drove ashore; and they have since been wrecked. One of the French line-of-battle ships has also run aground, and cannot be got off.

An English frigate, the *Proserpine*, has been taken by two French frigates at the mouth of the harbour of Toulon; and another ship of war of twenty-two guns, the *Laurel*, has been taken, off the Isle of France, by a French thirty-six gun frigate.

ECCLESIASTICAL PREFERMENTS.

Rev. Walker King, D.D. recommended, by *congé d'élire*, to be elected Bishop of Rochester, *vice* Dr. Thomas Dampier, translated to the see of Ely.

Rev. John Cubitt, M.A. Waxham R. with Pawling next the Sea V. annexed, Norfolk, *vice* Smith, dec.

Rev. John Wheelton, Market Street perpetual curacy, Herts; and Rev. Thomas

Bowerbank, M.A. Puttenham R. in the same county; both *vice* Smith, dec.

Rev. George Jope, B.A. Meavy R. co. Devon, *vice* Smith, dec.

Rev. Dr. Griffiths, curate of Brampton-Brian, Norton V. co. Radnor, *vice* Smith, dec.

Rev. — Carleton, Stanisfield V. Suffolk.

Rev. Robert Boon, B.D. Ufford R. co. Northampton, *vice* Jenkyn, resigned.

Rev. Thomas Wilkins, M.A. Weston R. co. Somerset, *vice* Chapman, dec. who had held it 41 years.

Rev. John Bridges, Saltwood and Hythe united RR. Kent; and Rev. Charles Graham, Petham and Waltham VV. in the same county; both *vice* Randolph, dec.

Rev. R. Bryan, West Downe R. Devon, *vice* Elston, dec.

Rev. William Palmer Stawell, Highbickington R. Devon.

Rev. Thomas Browne, D.D. Gorleston with South Town V. *alias* Little Yarmouth, and West Town annexed, Norfolk, *vice* Barnes, dec.

Rev. Rowland Morgan, Wattesfield R. co. Suffolk.

Rev. Thomas Gell, M.A. Boyleston R. co. Derby, *vice* Fletcher, dec.

Rev. Jos. Cragg, Withcott R. and Ouston perpetual curacy, both co. Leicester.

Rev. James Sherrard Goleman, Houghton R. co. Leicester; and Rev. ——— Allanson, Evington V. in the same county; both *vice* Coulton, dec.

Rev. Edward Edwards, M.A. rector of All Saints, Huntingdon, to a prebend in Lincoln cathedral.

Rev. George Millers, M.A. Stanford V. co. Norfolk.

Rev. Walter Johnson, Horsham St. Faith perpetual curacy, and Horsham R. Norfolk, *vice* Burton, resigned.

Rev. Henry Woolcombe, B.A. Highhampton curacy, Devon.

Rev. Caleb Rocket, M.A. prebendary of Wells, Weston-Zoyland V. Somerset, *vice* Aldridge, dec.

Rev. Samuel Smith, Dry-Drayton R. co. Cambridge, *vice* his father, dec.

Rev. Daniel Davies, B.D. Martlowy V. near Haverfordwest.

Rev. Thomas Talbot, B.A. Hawling R. in the diocese of Gloucester, *vice* Lawrence, dec.

Rev. Hugh Hammer Morgan, Slapton R. Bucks, *vice* Collins, dec.

Rev. Edward Webbe, LL.B. rector of Bathalton, Runnington R. co. Somerset.

Rev. James Blundell, Croyland R. co. Lincoln, *vice* Scribo, dec.

Rev. Edward Newton Walter, B.A. curate of Prittlewell, Essex, Leigh R. in the same county, *vice* Hodge, dec.

Rev. James Tate, M.A. Marske R. co. York, and Downholme curacy, in the same county, both *vice* Fisher, dec.

Rev. Robert Parry, B.D. Staplehurst R. Kent, *vice* Grove, dec.

Rev. W. Edwards, Letterston R. in Pembrokeshire.

Rev. John Foster, elected chaplain to the Trinity-house at Hull, *vice* Thompson, dec.

Rev. J. Rogers, to a prebend in Exeter cathedral.

Rev. Paul Whittingham, Sedgeford V. Norfolk, *vice* Weatherhead, dec.

Rev. W. Fletcher, B.A. Donhead St. Andrew R. Hants.

Rev. James Stokes, M.A. Birchanger R. co. Essex.

Rev. Nathaniel D'Eye, M.A. Birlingham St. Andrew, with Birlingham St. Edmund annexed, R. Norfolk; and Rev. Philip Du Val Aufrere, B.A. to the mediety of Scarning R. Norfolk, with the vicarage of the other mediety of the same rectory annexed; both *vice* Beevor, dec.

Rev. J. Dean, to the precentorship of St. Asaph, and Corwen R. co. Merioneth.

Rev. E. Drax Free, D.D. Sutton R. co. Bedford, *vice* Kettilby, dec.

Rev. John Bouverie, M.A. Tidd St. Mary R. co. Lincoln.

Rev. John Corbould, M.A. Eccles next the Sea R. Norfolk.

Rev. William Miller, East Dean with Friston united VV. Sussex.

Rev. John Nelson, M.A. Brill and Boarstall VV. Bucks.

Rev. John Waller, M.A. master of Appleby school, Sulhamstead R. Berks, *vice* Wilson, dec.

Rev. John Wall, Wolaston R. Salop.

Rev. Henry Crowe, jun. M.A. Buckingham V. Bucks.

Rev. John Thring, Afford R. co. Somerset, *vice* Ireland, resigned.

Rev. J. Higgins, rector of Eastnor, co. Hereford, Pixley R. in the same county.

Rev. H. J. Williams, Pool V. in Montgomeryshire.

Rev. James Gatchliffe, Gorton curacy, co. Lincoln, *vice* Darbey, dec.

Rev. Anthony Mainwaring, Barrow R. Suffolk, *vice* Ashby, dec.

Rev. Joseph Gill, B.D. Swaffham-Bulbeck V. co. Cambridge, *vice* Symonds, dec.

Rev. John Bachelor, M.A. Kinton V. Devon, *vice* Locker, dec.

Rev. John Brewin, curate of Ailston, Gilmorton R. co. Leic. *vice* Marriott, dec.

Rev. John Morton Colson, B.A. Little Gransden R. co. Cambr. *vice* Gower, dec.

Rev. H. Dixon, to the valuable perpetual curacy of the parish church of East Ardsley, near Wakefield, co. York, *vice* Ingham, dec.

Rev. Mr. Crosby, elected afternoon lecturer of St. Lawrence-Jewry and St. Mary-

Magdalen united parishes, London, *vice* Vickers, dec.

Rev. William Flammank, Wynstone R. co. Gloucester, *vice* Longdon, dec.

Rev. Dr. Ramsden, Chesterton V. co. Cambridge.

Rev. Paul Columbine, D. D. Little Plumstead R. with Wotton R. and Brundall annexed, Norfolk, *vice* Leigh, dec.

Rev. Bowyer Edward Sparke, D. D. dean of Bristol, Leverington R. in the Isle of Ely, *vice* Nasmith, dec.

Rev. W. W. Laying, Vicar of St. Laurence at York, Great and Little Harrowden united VV. co. Northampton.

Rev. William Elstob, LL. B. Sheldon R. co. Bedford, *vice* Barker, dec.

Rev. J. Hewer, Tunworth R. Hants.

Rev. Mr. Britton, master of the Grammar-school at Durham, Bossall V. in Yorkshire, *vice* Sarraude, dec.; the Rev. Mr. Baverstock succeeds Mr. Britton as minister of the chapelry of Crossgate, in Durham; and the Rev.

Mr. Clark, minor canon of Durham cathedral, succeeds Mr. Baverstock in the living of Rillingham.

DISPENSATIONS.

Rev. Thomas Holditch, to hold Maidwell St. Mary and St. Peter RR. co. Northampton, with Burton-Overy R. co. Leicester.

Rev. Francis Swan, M. A. to hold Winttingham R. with Kirton V. in the parts of Holland, both co. Lincoln.

Rev. George Hutton, D. D. to hold Algarkirk-cum-Fosdyke R. co. Lincoln, with Sutterton V. in the same county.

Rev. Richard Smith, to hold Jevington R. with Westham V. both co. Sussex.

Rev. Robert Boon, to hold Ufford R. co. Northampton, with Stokerston R. co. Leicester.

Rev. Montague Earle Welby, M. A. to hold Long Bennington V. with Newton R. co. Lincoln, *vice* Lock, dec.

ANSWERS TO CORRESPONDENTS.

THE paper of HANTONIENSIS will certainly appear.

IF A CONSTANT READER will turn to our Volume for 1804, p. 304, he will meet with a paper on the subject of *early rising*, to which he is so anxious we should attend. We assure him that we are not negligent of the duty, and we recommend the practice of it *con amore* to all our readers.

ADD: SIX; R. T.; CAPH; A FRIEND TO HUMANITY; and SATURDAY EVENING; have been received.

WE omitted to state in the proper place, that Essays addressed to the Jews, by the Rev. Mr. Ewing, of Glasgow, in 1 vol. 12mo, written at the request of the London Missionary Society, are in the press.

AN IGNORAMUS need not greatly regret his inability to translate the Latin and Greek quotations which occasionally fall in his way while perusing our pages. The sense is generally perfect without them. They serve the purpose chiefly of embellishment. We will, however, endeavour to obviate his complaints as much as we can.

ERRATA.

Present Number, p. 136, col. 2, l. 10, for *when*, read *whenever*.

p. 137, col. 2, l. 4, for *or* read *nor*.

l. 17, for *nor*, read *or*.